THE

# BAPTIST REPORTER.

APRIL, 1860.

## THE LANCASHIRE BAPTISMAL DISCUSSIONS.

*(Concluded from page* 78.*)*

**Frank.**—I have now examined the main fortress from which you defend the practice of infant baptism. But instead of finding it, as you would have fain led me to believe impregnable, I find that it is assailable on all sides; nay, that it only needs touching, and then it crumbles to ruins. And before you make a convert of me, you will have to bring stronger evidence from some other quarter.

**Earnest.**—That will be an easy matter, Frank, when occasion calls for it; but there is no need of calling up fresh evidence, when that already adduced is sufficiently satisfactory; for, with all your skill, you have so far failed to overturn it. You have said a great deal about it, but then you have only darkened counsel by a multitude of words. I shall not notice all that you said; but I wish to call back your attention to one point that seemed rather unpalatable to you. I asserted that the Abrahamic covenant included infants; but when you came to that you said there was no need of entering into this, as it made neither for nor against me. Now instead of being, as you say, neither for nor against me, it is just the opposite. For this is the main link in the chain, upon which the whole weight of the argument depends. The Abrahamic covenant included infants, and these infants were circumcised. So it is with the new covenant, infants are included likewise; and baptism coming in the place of circumcision, does it not follow, as a matter of course, that infants ought to be baptized? Nay, to exclude them is criminal and dangerous.

**F.**—Well, I did assert it; and I repeat there was no need of entering into it. And I gave you my reasons for so doing, reasons which you have so far seen fit not even so much as to hint at. Did I not tell you, that the covenant of circumcision and the new covenant were altogether distinct? That the new covenant included spiritual blessings, whereas the other did not. And did I not show you, that the passages which you brought to prove that baptism came in the room of circumcision, proved instead of that the good old baptist doctrine, that those only are fit subjects for baptism who are spiritually circumcised in heart, and who exercise repentance toward God and faith in our Lord Jesus Christ. And yet in the very teeth of the clearest evidence you maintain, that because infants were circumcised therefore infants ought to be baptized. This, too, you assert with a dogmatism worthy of a better cause. But then you make your assertions altogether without proofs. And if this is not begging the question I dont know what is. Now, as you are so rigidly stiff on this point, for the sake of argument we will take it for granted that, as you say, baptism did come in the place of circumcision (which yet remains to be proved), yet you are no more justified in the practice than if it did not; for, from the beginning of the New Testament to its conclusion, you can neither find a single command to enforce, nor the slightest traces of, the practice of infant baptism. And surely a practice so criminal, so dangerous, to neglect, should have some command to enforce it; or else, where is the criminality you speak of? To break one of God's commands is criminal; but if he has never commanded that infants should be baptized, then the baptists are neither criminal nor in danger for neglecting to obey what has never been commanded. For, where there is no law there is no sin. And if in the New Testament there is any command to enforce infant baptism, or any trace of its practice to be found, I must confess that so far I have failed to perceive it. When I open the New Testament, I find that on the very threshold I am met by a baptist; not one of those who tell us they can rightly administer the ordinance from a small bowl, or from the tips of their fingers. No; but a baptist of the right stamp; one that liked plenty of water. "For he was baptizing at Enon because there was much water there." But what about John's baptism? Were there no infant candidates among the number? No, not one. For his baptism was called the baptism of repentance; and those who were baptized confessed their sins. Infants are incapable of both; therefore we may rest pretty well satisfied that John had no infant candidates. From John the Baptist I pass on to Jesus Christ himself, the great founder of christianity. And surely if this practice, so dangerous to neglect, is to be found anywhere it must be here. But again I am doomed to disappointment. However closely I look I cannot find a single syllable in favour of it. I read that Christ baptized more disciples than John. But then *disciples* are *scholars, learners;* and to be a scholar, or a learner, implies a capability of learning. Infants a fortnight old are not capable of learning. Therefore the disciples whom Jesus baptized were not infants. The same remark will apply to the world-wide commission which the Saviour gave. Go ye, he says, into all the world, teach all nations; baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost. Unconscious infants are incapable of being taught. So that this command does not in the least apply to them. I next examine the writings and practice of the Apostles — the prime ministers of the christian dispensation; but here, as everywhere else in the New Testament, I cannot find even the shadow of one single evidence in support of infant baptism. On the day of Pentecost, when Peter stood up boldly and preached a crucified Redeemer, he commanded them to be baptized for the remission of sins; but, mark! this command was preceded by another. Repent, he says, and be baptized. Thus plainly teaching us that repentance and baptism are inseparably connected. And, in summing up the evidence of that eventful day, we learn, that amongst all the three thousand that were baptized, not a single infant was to be found. For it is said—then they that gladly received the word were baptized. Infants, if there were any there, would pay no regard to the word, much less gladly receive it; so that we shall have to go somewhere else beside Pentecost before we find a sanction for infant baptism. The New Testament is solemnly silent on the subject; and go where we will, there is no evidence to be found. Philip's reply to the eunuch wont help us out of the difficulty. For, he said, "If thou believest with all thine heart thou mayest." And if we consult Paul about it, he has not a word to say on the subject, only as having to do with believers; for he speaks of being buried with him in baptism, *through the faith* of the operation of God. And as infants are not capable of exercising faith, it is plainly evident he could not mean them. So that, even allowing, as you say, that baptism has come in the place of circumcision, neither John the Baptist, Christ, nor his Apostles, either by their sayings or doings, afford a single inch of ground on which to build the practice; there is not even the slightest allusion to it. But how different is it with believers' baptism! Instead of evidence being scarce, we have line upon line, and precept upon precept. The command of Christ and the practice of the Apostles both go to show that, in the first ages of christianity, believers and believers only were the subjects of baptism. And if you would only prayerfully read your New Testament, I feel persuaded you would be convinced that such was the case. It is laid down so plainly that he who runs may read. Indeed, it is really a matter of surprise to me, that so many great and good men should fail to perceive it. I cannot tell how it is, unless they do as it is said Lord Nelson once did, when engaged with an enemy. He received the command from his superior officer, by means of a signal, at once to give up the combat; but, to excuse himself from it, he put the telescope to his blind eye, turned it in the direction of the signal, and then declared he did not see it. And no doubt this is just the case with many of those who fail to perceive that believers' baptism is the only one sanctioned by the word of God. They put the telescope to the blind eye, and then they say they cannot see it.

E.—Your closing remarks, Frank, remind me very forcibly of an old adage which I have somewhere heard, and which is something to this effect—"That those who live in glass houses ought not to throw stones." Now, before you speak of putting the telescope to the blind eye, let me entreat of you to get rid of the practice yourself. You say, even allowing that baptism has come in the place of circumcision (in the belief of which I am still unshaken), yet the New Testament being dumb on the subject, I am as far from being justified in the practice as ever. Now, surely, if you had not had the telescope to the blind eye, you would never have been guilty of such a statement as that. Do we not expressly read, that Christ took little children into his arms, and blessed them, and said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And further than this, have we not a distinct account of three households that were all baptized? And is it not highly probable that in these households infants were to be found? If you would only read your New Testament a little more closely, I feel persuaded you would not be guilty of making such wild extravagant statements.

F.—Well, the more closely I read the New Testament the more I am convinced of the unsoundness of your views; and of your want of evidence to support the practice of infant baptism. And if you call my saying, that it was not in the New Testament, a wild extravagant one, I shall again be guilty of it. I will go even farther still. Now, you cannot find it either in the Old or New. You think, surely, I must have had the telescope to the blind eye, or else I could not have failed to find infant baptism in Christ's taking of little children into his arms and blessing them. Why, my good friend, there is not a single word about baptism in the whole affair—neither infant nor adult. It is nothing at all to the point. Christ took little children into his arms and blessed them—therefore, your ministers are to take little children into their arms and baptize them! Such a style of reasoning is nothing else but arrant nonsense; and if you go on at this rate you will make the Bible prove anything. It shows at once the weakness of your cause, when you have to run to such a quarter as this for evidence. Then you seem surprised that I should have overlooked the baptism of the three distinct households; for you say it is highly probable that in these households infants were to be found. When you uttered this I really wondered what you would say. You charge us baptists with acting a dangerous part for refusing to baptize infants. And yet, according to your own admission, the whole affair rests on a mere probability. You say it is highly probable there were infants among them. Now, if you had done what you wished me to do, looked a little more closely at what is said concerning these households you would have found that there is no probability about it; but that there is conclusive evidence that they were all without infants. Of the Gaoler it is said, that "he believed in God with all his house." To speak of infants believing is altogether absurd. And, concerning the household of Stephanas, it is said, they had "addicted themselves to the ministry of the saints." In our day we have some very famous youthful preachers; but this age, with all its marvels, cannot furnish an infant preacher. Then there is the household of Lydia; but this is as unsatisfactory to your cause as the two we have already mentioned; for, before you make it out that Lydia had any infants, you will have first to prove that she was married, then that she had children; and then, if she had children, whether, when she was more than one hundred miles from home, she had them with her or not. So that when you take these things into account it amounts almost to a certainty that Lydia's household, like the rest, was without infants. Before you again speak about the baptists being in error, or acting a dangerous part, let me entreat of you to consider well the ground on which you stand, and to pull the beam out of your own eye, and then you will see clearly to pull the mote out of your brother's eye. What danger can there be in neglecting to practice that about which the Bible is altogether silent? For we again repeat it, from the title page of that blessed book to its conclusion, there is not to be found one solitary command to enforce infant baptism, nor the slightest traces of its practice; and if it does not come from God then it comes from man. It is a mere human tradition; and every plant, saith Christ, that my heavenly Father hath not planted shall be rooted up. For nearly two hundred years after Christianity was ushered in infant baptism was a thing unknown; and it was not till the fourth century that the practice of it became common, when Augustine, its great patron, levelled his curses against all those who should raise their objections against it. When infant baptism was introduced, it was opening a wide door through which some of the most deadly evils have entered—evils which have been a bane to the church and a curse to christendom. Infant baptism levelled the distinction between the church and the world, and became, as Doctor Gill expresses it, the main pillar upon which all state churches rest. But this unscriptural practice, with all the complicated evils it has brought in its train, shall yet cease to exist. The day will dawn when the church of God shall appear clear as the sun, fair as the moon, and terrible as an army with banners. Then infant baptism, if sought for, shall not be found; for it will have vanished like the baseless fabric of vision. At that bright period, one Lord, one faith, and one baptism, will be fully acknowledged; for Zion's watchmen shall see eye to eye. Truth that has been so long eclipsed with error will then appear dressed in her robes of pristine beauty, and sparkling with her native lustre; and, even now, as the wheels of time are rolling onward, bright harbingers of that glorious era are ever and anon to be seen. The bearers of baptist principles, which Christ taught, which Apostles promulgated, and for which our forefathers shed their blood to preserve pure and uncorrupted, are now, with rapid speed diffusing their wholesome influence the wide world over. On the vast continent of America many thousands have embraced them. On the continent of Europe where the polluted cesspools and deadly swamps of error have long sent up their poisonous exhalations, even there they are spreading with amazing rapidity; and in sultry India the burning sun often looks down upon the God-honoured ordinance, when swarthy Indians, once the devotees of superstition, are plunged beneath the baptismal wave. Yes, and in gospel-favoured England, when your state-church will be remembered only as a thing of the past, baptist principles will be universally prevalent—for truth is mighty, and shall ere long prevail; like the stone cut out of the mountain without hands, it shall roll on and crumble to powder the gigantic image of error; and not only Britain, but the whole world shall be emancipated from its thraldom. And now, in conclusion, let me entreat of you earnestly to ponder over what has been said, and, with prayer to God for guidance, diligently search the Scriptures, that you may ascertain whether these things are so or not. And may it, at last, be your happy lot and mine to meet in that pure and sinless world, where the sunlight of truth is never darkened by the clouds of error.

## A THEATRICAL NARRATIVE.

I WAS early left an orphan. My passion for the stage was such that I determined to study for an actor's profession at all risks. I was but thirteen when I first applied to a manager, who was evidently favourably impressed, and who told me that if I was willing to come for small pay, I might work my way up "if it was in me." So I began as a stage boy, ready to do any service required of me; and no slave ever toiled harder to please than I did.

Night and day I studied. Every motion of my superiors was watched; every gesture criticized. Oh, how often I have thought since then, had my Bible but been my text-book!

I was not inclined to dissipation, but was fearful of offending by a denial when I was tempted to indulge in forbidden things. Still, I never was a drunkard, never was a blasphemer. God was good to me while I thought not of him. Many of my companions were unfit for friends, still less for guides. There was J. A——, a fine fellow, in a convivial sense—he died a miserable death. There were J. M——

and F. L——. O yes, a host of them; I can recall their faces, but they are gone! Where? The drunkard's grave was their last refuge. I dare not say what scenes I witnessed; I might have met men as reckless in any other profession, but I do not think I should. However, after seven years of toil, I began to command fair remuneration, and seven years more saw me on the high road to fame. I was very successful in all my undertakings; and, finally, for the sake of a permanent and profitable salary, I agreed to remain with L——, a popular stage manager in one of our largest and wealthiest cities, for a term of years. I was a general favourite with the public, and my appearance never failed to call forth vehement applause, so that I became vain of my own personal beauty, and of the popularity I had acquired. Extreme pride kept me from the fashionable vices of the day. I looked down with contempt on those who indulged in debasing follies. The same dread of appearances forbade me to use oaths or words of doubtful meaning, to avoid which I preferred paying a fine.

When I commenced my engagement with L——, I began to notice, sitting in the pit, a fair-haired boy, some fifteen years of age, whose evident admiration of myself, and close attention to whatever I did or said, gratified and pleased me exceedingly. Night after night he would be in the same place. He was extremely delicate in appearance, with blue eyes, and hair as soft as that of a young child. Two years passed, and still the boy came, though not so frequently. Sometimes he appeared in the boxes with a lady, but he oftener made his appearance alone.

My attention was always directed towards him now, from the fact that there was a change gradually taking place in his appearance. The pallid cheek was flushed to an extreme crimson, and the manner was more excited, the eyes having grown painfully lustrous. So I watched him for a year longer; then he disappeared, and gradually I forget him.

But God had not forgotten me. It chanced that, in a new play, the part of an eccentric clergyman was cast for me; and, as there was a living original, I determined to visit him, on some pretext or other, and study him, so that I might present my part more perfectly. One sunny day I walked to his residence, and on inquiry I found that the good man was not at home, but was expected soon. As I was ushered into a side room, for the purpose of waiting till he returned, a lady was wheeled in on an invalid's chair. I immediately arose, and was on the point of retreating, but she requested me to remain, saying that her father would return in a few minutes.

Never shall I forget the appearance of this fair girl. She could not have seen more than seventeen summers, and I was sure that the seal of death was even then stamped upon her brow. There was a beauty in her countenance such as I had never met with before; and as with the candour of a child she soon began to converse with me, and told me, out of the fulness of her heart, simply and fervently, of the arduous duties in which her father was engaged, and of the good he was daily doing, my spirit failed me. I had come for the purpose of setting forth the actions of this excellent man in the light of ridicule.

I said to her at last, being overwhelmed with confusion, and desirous of finding some excuse to leave, "Have you not been suffering from illness?"

A flash of light broke over and played along her features, as she exclaimed, "Oh, I have many months ago given up the hope of life! I have been very ill, I shall never be better than you see me now—and I so long for my heavenly home."

There was no acting in that reverent glance upward—the folding of the hands—the flitting tremor of the delicate lips. I felt as if a sword had cut me to the heart. The pure, sweet presence smote me with a powerful conviction. I sat there, accused by the Spirit of God; and when the good old pastor returned I told him, trembling, for what I had come, and now for what I remained—christian counsel.

That part of my experience seems so wonderful to me as I look back! I entered that old parsonage house a careless, trifling, proud, and wayward man; I came from it humbled, repentent, and a sincere seeker after the peace and holiness that gave to that dying girl the face of an angel.

Time passed, and found me at length no longer an actor by profession, but a minister of Christ. Gladly I gave up my lucrative employment, and became comparatively a poor man. Christ and his cross were all my theme, and in my own soul I found compensation far outweighing that of gold.

One day a man, who appeared to be a servant, came to my house, and left a message for me. It was to the effect that a young gentleman, very ill, residing in —— Street, wished to see me. I hurried to the place designated, an elegant mansion in the upper part of the city, and was ushered into a chamber where, on a luxurious couch, with all the indications of wealth surrounding him, the sufferer lay extended in what seemed to be a deathly sleep. His brow was of a strange whiteness, and back from its broad arch swept masses of silken, light hair, damp and clinging to the pillow. His large eyes moved under the red-veined lids, and a troubled, grieved, careworn look gave to features exceedingly youthful the emaciated appearance of age. I sat down silently by his side, thinking him unconscious, when suddenly he glanced up at me, and an expression I could not interpret passed over his face—it seemed a mingling of regret, loathing, and passion.

"You —you— have —come," he said, slowly, with difficulty, "to see —the wreck you have made!"

I was startled—awe-struck. Suddenly the features became familiar to me.

"Yes—you! You, a minister of the gospel now! Undo your work; before you preach to sinners, give me back what I have lost — my soul!"

"My dear young friend," I said, trembling with excitement. He interrupted me—

"Friend! friend! you shall not call me friend! I say you have ruined me. Here on this sick bed —where I have seen spectres from hell, worse than ever the imagination of men could paint, stalking about me — here — prayerless — christless—dying!—I say you have ruined me! Thralled by your power, I followed you like a slave, until I was happy nowhere but in the atmosphere of that accursed theatre. Curses on it! Curses on it! It has drained me of every good; sapped my virtue; destroyed my soul. Come"—and he laughed with a mocking shout that froze my blood with horror—"undo your work! Is it fair—is it fair, I ask you—that you, my destroyer, should be saved, and I be lost!"

"O do not talk thus!" I cried in an agony of spirit. "Deeply have I repented my past life; most sorely conscious am I that I have led men astray—forgive me; here, on my knees I pray you to forgive me, as I will pray God to forgive you, if you will only listen to me. Let me beseech of you to turn to Christ as I have turned. The past I cannot blot out! Would that I could! I have repented in abasement and humiliation—now let me lead you to that merciful Redeemer who alone can wash away all our sins."

He looked at me steadily for a moment. His lips trembled; and, with a long low groan, he clasped his thin hands over his face and burst into tears.

We wept together! Never had a visit to the bed of the dying seemed so inexpressibly solemn—his deep-drawn gasping sobs, heaving chest, and tears heavily falling over the white face; while in utter self-abasement I reflected upon the power for life or death man wields over his fellow man.

"Oh," he sobbed, "I have lost all that makes men honoured; I might have lived years—long years. But I am going to the grave, a shame and grief to my mother, a disgrace to my name. And lying here, day after day, I have thought of you—how, in my eager admiration I followed you, and learned to love, through your representations, the enticements of the stage; and I have hated—yes, I have cursed you."

"I deserve it all," was my reply. "I need this humbling reproof; but, oh! I cannot bear to think that you will die cursing me. I will do my best to restore your soul—I will point you to the Lamb of God—I will tell you that, vile as you are in your sight and in the sight of Heaven, Jesus Christ will take your sin away, though it be foul, and clothe you in the robes of righteousness. I will tell you how there is rejoicing in heaven over one who repents. Jesus came to save the vile, the very vilest. Oh! will you forgive me if I seek to lead you to the Lamb of God, who taketh away the sin of the world?"

There was a pause. At length—

"Do this—give me hope—hope—a little hope Heaven will accept me; oh! pray for me, and I will forgive and bless you," he said, holding out one of his pale hands wet with tears.

Of my prayers I cannot speak. Oh, to have him die thus! Oh, to feel that his soul would be required at my hands! He, the beautiful temple, prostrate in ruins through my agency. Wonder not that I say words cannot express my agony. I prayed and wept over him as I had never wept and prayed before; and the tears fell yet faster when I heard from his lips before I left him that he rested all upon Christ, and that he *would* and *did* give himself up to the Redeemer of souls.

Early the next morning my steps took the direction of that dwelling, within which, I can truly say, the most terrible moments of my life had been passed. Alas, the solemn stillness, the closed blinds, told the news. Death had been there in the stillness of the night!

I was led again into that room—led, half blinded by tears, to the bed. Serenely beautiful gleamed the noble brow. The locks, no longer damp, were not tossed back in a troubled mass as yesterday, but through their threads of amber the fingers of love had passed, and they lay twined upon a forehead colder and whiter than marble. The look of age had passed away, and beautiful exceedingly was the smile that now rested on that placid face.

"He was very happy," said his mother, for a moment abating her violent grief; "he said I must tell you that he was willing to die; that there was a light before him; but O, pity me! pity me! for I am childless!"

With the mother I prayed as I had prayed with the son; and, subsequently, as I bent over the coffin, I seemed to hear from the gentle lips of him who had passed into heaven, instead of the terrible but just reproach, "You have ruined me," the blessed heavenly message that my soul had longed for, "Christ has saved me!"

The day will declare it.

# Spiritual Cabinet.

## HOW TO MEASURE A MAN.

It is in our higher nature only that we are men; and it is there only that we measure ourselves as men. Everything in us that is below our moral nature we have in common with the animal creation around us

Now man is to be measured by that which makes him Man, in distinction from everything else; and that is not foot, nor hand, nor body, nor appetites, nor passions. These are not the things that make him man. It is that which has been stamped on him—'God's image—that makes him man. That part of his nature which introduces the moral element, right and wrong; the spiritual element, invisible realities; and the benevolent element, the very divinity of love. Here man must be measured; for here, and only here, he becomes man, among the creatures of the world. And our substantial judgment of what we are, what our character is, and what we are worth as men, is to be formed upon this high moral development:—You are worth just how good you are!

Nor are we left, in this matter, to yearn and grope amid brilliant generalities, such as a generous heart, led by a fervent imagination, might administer to itself, and which would stir up, but never lead. The silent star of the North, small and humble, is better to steer by than all the gorgeous grandeur of auroral lights. And we have a sure word of prophecy that tells us which way to steer. In other words, these moral elements which the soul is to receive under God's culture, and by which every man is to judge himself, are plainly declared in the Word of God. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another." These are practical developments of what is meant in the Word of God by piety and goodness; and here, then, is our law.

No longer think of a man as a mechanic, a shipmaster, a lawyer, or a merchant, but look upon him simply as a man, in the image of God, going to school in this world, and destined, by and by, to have his abode in heaven; then it is no longer what his fitness may be to any particular subordinate sphere, but by what the elements of his moral character are, that we are to determine his worth. And there are hundreds of men—to their shame be it spoken—who are not worth one ten-thousandth part as much in their moral character as they seem to be in the lower spheres in which they are spending their existence. On the other hand, there are hundreds of men—blessed be God—who are worth far more when judged by their moral character, than when judged by their fitness to their respective departments of life. There are princes digging the clod. There are many mighty and noble spirits that shall by and by flame brighter than the stars, who are now toiling at the smithy, or begrimed in collieries, or bed-ridden in the out-of-the-way places of the earth!

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# Poetry.

## THE CRUCIFIXION.

BY J G WHITTIER, UNITED STATES.

*(Referred to in the British Baptist Reporter for March, p.* 81.)

SUNLIGHT upon Judea's hills!
And on the waves of Galilee—
On Jordan's stream and on the rills
That feed the dead and sleeping sea!
Most freshly from the green wood springs
The light breeze on its scented wings;
And gaily quiver in the sun
The Cedar tops of Lebanon!

A few more hours—a change hath come!
The sky is dark without a cloud!
The shouts of wrath and joy are dumb,
And proud knees unto earth are bowed.
A change is on the hill of Death,
The helmed watchers pant for breath,
And turn with wild and maniac eyes
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—
The High and ever Holy One!
Well may the conscious Heaven grow dim,
And blacken the beholding Sun!
The wonted light hath fled away,
Night settles on the middle day,
And earthquake from his caverned bed
Is waking with a thrill of dread!

The dead are waking underneath!
Their prison door is rent away!
And ghastly with the seal of death,
They wander in the eye of day!
The temple of the Cherubim,
The House of God is cold and dim;
A curse is on its trembling walls,
Its mighty veil asunder falls!

Well may the cavern-depths of Earth
Be shaken and her mountains nod;
Well may the sheeted dead come forth
To gaze upon a suffering God!
Well may the temple-shrine grow dim,
And shadows veil the Cherubim,
When He the chosen ONE of Heaven,
A sacrifice for guilt is given!

And shall the sinful heart alone
Behold unmoved the atoning hour,
When Nature trembles on her throne,
And Death resigns his iron power?
Oh shall the heart—whose sinfulness
Gave keenness to His sore distress,
And added to His tears of blood—
Refuse its trembling gratitude!

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## LOODIANA.

ONE WEEK OF PRAYER THROUGHOUT THE WORLD. JAN. 8, 1859.

THE men in Loodiana,
Of varied name and birth,
Have asked for one Hosannah,
To rise o'er all the earth.
They call to every nation,
Their fellowship to gain,
Who know the great salvation,
And love Messiah's name.

They ask—O bold petition!—
That now a heavenly birth
May dawn on man's condition,
Throughout this weary earth;
That now "without" a "measure,"
Save the Almighty's power,
His promised "last days'" treasure
The Holy Ghost may pour.

We join them in "one spirit,"
With "one" divine "accord;"
We plead the boundless merit
And promise of our Lord;
We pray the glorious Giver
To pour His blessing wide,
And o'er the earth deliver
The souls for whom He died;

That over land and ocean,
Where light doth shine on man,
This week of new devotion
May sin and hell withstand;
Then, men of Loodiana,
And saints both near and far,
Will raise one grand Hosannah
Where'er His triumphs are!

*Kingstown.* J. D. S.

# Reviews.

*Two Letters to Mr. A. J. Baxter upon his Book on "Baptism." By G. H. Orchard. London: Trubner.*

Who Mr. Baxter is we know not, except that he appears to be a young man, who, full of confidence in his power to wield the weapons of this long-disputed controversy, has rushed into the field, brandishing them before his opponents, and defying the whole army of "dippers" to the conflict.

This display seems to have aroused one of our veteran champions, Mr. Orchard, now living in retirement at Nottingham, author of the "History of Foreign Baptists," a work of great research and labour. In these "Two Letters" Mr. O. examines the weapons of the young combatant, and finds some of them old, and others new—the old, rusty and battered—the new, showy and flashy only.

Mr. O. is a stern old baptist. He does not believe in the charity that would sacrifice truth; no not for peace. And so he speaks out plainly, and exposes the errors and sophistries of his young opponent without hesitation or apology. Although we do not admire the style of Mr. O.'s writing, which might be more clear, we believe that the facts he produces are incontrovertible. But our friends may read the "Two Letters," for themselves at the price of the smallest of silver coins. We give an extract from Mr. O.'s first letter:—

> "THE INDELICATE ORDINANCE.
>
> The first thing on your mind is the first to record. Dr. Fealty originated this reproach against immersion; Mr. Thorn fostered it, and you have affiliated the *pet* term. It is too late in the age for your coyish remarks to be acceptable; though written prefatory to *secure* reception. Facts will soon show your *sciolistic* acquaintance with eastern manners and eastern words.
>
> I have immersed many in rivers and baptistries; but I never heard a whisper of reproach from the thousands of spectators. Men and women can *bathe* in our sea coast waters, almost within speaking distance, without occasioning opprobrium, except, as it is said, from 'The Rakes of the town.'
>
> There is no female solitude in the Bible. The early *Persian*, *Arabic*, and *Roman* Histories record nothing of female seclusion. The Turkish separation of females *from strangers*, is a custom too late to answer your design."

*Infant Salvation, and Parental Counsel: Two Sermons. By the Rev. T. Lomas, of Leicester. London: Houlston & Co.*

The passages of Holy Writ on which these discourses are founded are, "Is it well with the child? And she answered, it is well;" and "His sons made themselves vile, and he restrained them not." The occasion of their delivery is thus described by Mr. Lomas:—

> "In the year 1855, a maternal meeting, comprising at first fifteen mothers, anxious for the welfare of their children, was formed in connexion with the writer's congregation. In the course of little more than two years all these parents, with two or three exceptions, sustained the loss of one, or more, of their little ones. The following discourses were preached with reference, more especially, to the members of this association, now increased to sixty, and to them they are affectionately inscribed. They pretend not to anything new on the important subjects of which they treat, but are sent forth in compliance with expressed desire, and in the humble hope that, by God's blessing, they may comfort some who are called to mourn over their infant dead, and to encourage and counsel others who have to educate and train the living."

Mr. L. is a sober thinker, and a careful writer. We cordially commend these sermons to the notice of christian parents, and especially of mothers.

*Jubilee Services of the Pastorate of the Rev. George Cheatle, held January, 1860, with a Sermon by J. F. Winks, Leicester, and a Pastoral Epistle by the Rev. G. Cheatle. London: Simpkin, Marshall, & Co. Birmingham: Matthison. Leicester: Winks & Son. Sixpence.*

As we believe this was the first Pastoral Jubilee which has taken place in any of their churches since the formation of the New Connexion of General Baptists, we expect that these details of the proceedings, which were peculiarly interesting, will be perused with pleasure in both sections of the baptist body.

*Remarks arising from a Visit to the North of Ireland during the Revival. By John Cropp. London: Partridge & Co.*

THIS is another of the many pamphlets which the Irish Revival has produced. We have read all which have reached us with increasing interest and satisfaction; and are glad to have so many valuable testimonies in favour of this wonderful work of God. Every visitor would of course witness new scenes and hear new reports, and we have many such recorded in this small pamphlet, some of which we have extracted and given in our "Revivals and Awakenings" department.

# Correspondence.

### ARMINIAN *versus* CALVINIST.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I am not likely to be drawn into a theological controversy in reference to the opposite points of doctrine held and maintained by Arminians and Calvinists. I have neither the time to waste upon such matters, nor the inclination. But from the courtesy and kindly feeling which I have frequently experienced from yourself, I am induced to notice the request made in your last number in the review of my discourse on the religious awakening in the province of Ulster, "Ireland's Welcome to the Christian Minister," &c. What I mean in reference to the terms Arminian and Calvinist is simply this: that all those with whom I conversed while in Ireland, and they were not a few, who had been stricken or awakened, during the extraordinary movement which had been manifested in the north of Ireland, acknowledged that it was not by their own *will*, *inclination*, nor *power*, which had led them to abandon their former course of sins, such as drunkenness, dishonesty, sabbath-breaking, uncleanness, and other vices, but an irresistible overcoming power of God's free and abounding grace. The testimony of all would be similar to the sentiments uttered by one whose case is mentioned in page 13 of "Ireland's Welcome," &c. "I did not wish to leave my old master"—"I am no runaway"—"I had no idea of leaving him till I was *pressed*," &c. They expressed themselves to the writer in similar language to the following, (which may, perhaps, convey my meaning by the term Calvinist.) That man, in his naturally fallen state, has neither the *will* nor the *power* to think a good thought, much less to perform a good act, and that the whole of man's salvation, from the first beam of heavenly light in the mind, to the full blaze of uncreated glory before the throne; or from the first breath of spiritual life in the soul, to the undying life of immortality with the Redeemer in heaven; is all, from first to last, the result of God's predestinating purposes in Christ Jesus, in the riches of his free and sovereign grace from before the earth's foundations were laid. This is my meaning, when I say, that "the persons stricken are Calvinists, or rather, they embrace and hold fast to the grand doctrines of the gospel." Every one who knows anything of christianity must be aware that there are differences of opinion held between the different sects and denominations of professed christians. I have never attempted to reconcile *free will* and *free grace*, nor do I think I ever shall attempt it. But I do most earnestly and devoutly pray that the great Lord would be pleased to grant unto us such a glorious awakening in this country, and especially so in this wide-spreading metropolis, as he has vouchsafed unto the people in the Province of Ulster.

I am, my dear sir,  
Yours faithfully to serve in Jesus,  
FRANCIS WILLS.

*London, March* 8, 1860.

[We thank our brother for his prompt reply, and beg to remind him and our readers, that we asked the question, What is an Arminian? in our last, page 81, when noticing a *published* sermon in which were some singular remarks apparently depreciatory of him, and implying that he was opposed "to the grand doctrines of the gospel." At the same time we gave our reasons for asking that question. We had no desire to draw brother Wills into a controversy on a subject which we have always declined to agitate in our pages;

but we must be permitted to say that the title our brother has adopted ought, under the circumstances, to have been, "Calvinist *versus* (*i.e. against*) Arminian;" and further, we cannot but notice that in the above letter we are rather told what a Calvinist is, than what an Arminian is. Our question is not answered; but we have no desire to press it further.

ED. *B. R.*]

### BAPTIST UNION—1860.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Allow us, through your columns, to draw the attention of the ministers and other brethren of our denomination to the approaching annual Session of the Baptist Union. The Session is to be held on Friday, the 20th of April, at the usual hour of ten in the forenoon. In order to render it more attractive than some of its precursors have been deemed, and to give it a character in fuller harmony with the times, it has been resolved by the committee that the entire forenoon—from ten o'clock till one—shall be appropriated to conference and prayer in relation to the Revival of religion; and that, refreshments being had at one o'clock, the regular business of the Session shall be attended to in the afternoon. The Hon. and Rev. Baptist W. Noel has kindly complied with the request of the committee to open the conference by a short address. The object of the committee in making the arrangement above stated cannot be mistaken, and we are instructed to express their earnest hope that ministerial and other brethren, both in town and country, will so warmly sympathize with it, as to draw in considerable, if not in large, numbers to the meeting. It will be truly gratifying if the scanty attendance, which has so often been both our regret and our reproach, should be exchanged for a numerous gathering. It is obvious also, that *the whole day* should be given up to the proceedings of the Session.

Commending this matter to the kind and serious regard of the brethren, we are, dear Sirs, on behalf of the committee,

Yours faithfully,
JAMES HOBY, Chairman.
EDWARD STEANE, } Secs.
J. H. HINTON, }

*London, March* 12, 1860.

We express our warm sympathy with the object of this arrangement, and engage (D.V.) to give our personal attendance and aid. (Signed)

JOSEPH ANGUS, D.D.
JABEZ BURNS, D.D.
BENJAMIN DAVIES, Ph.D.
JOHN LEECHMAN, D.D.
JOSHUA RUSSELL.
CHARLES STANFORD.
FRANCIS TUCKER.
FRANCIS WILLS.

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# Revivals and Awakenings.

### IN IRELAND.

A GREAT drunkard and swearer was suddenly arrested. He went home and told his wife, read the Bible, and prayed. He retired to bed, but could not sleep. He got up and cried for mercy; and, said he, "Glory to God!—I was heard, for as I was in an agony of prayer. I do not know whether I was in the body or out of the body; whether it was the effects of imagination or the exercise of the power called faith; but I saw, or believed I saw, the Throne of God, and in the light of its glory I beheld my Lord and Saviour. He looked on me—oh, that look, sir, it went to my heart—it was all love; and with it all my sins were gone; I felt pardoned; I felt myself a new man; I loved Jesus, and was as happy as a man could be out of heaven! And, glory to God! I am still a child of God, and am determined to glorify Him till death and through eternity. Oh, what a change in my circumstances, my character, and my end! To God be all the praise!"

Two sisters, who were twins, were convicted at an out-of-door meeting. They both sought and found mercy. One of them with great feeling observed—"Oh, sir! was it not kind of our Heavenly Father, that, as we were twins by nature, He should make us twins by grace, for we were both born from above at the same time."

Speaking of the revival, the revered pastor told me that, under its influence, during the last five months he had known more souls converted to God than during the whole of his previous ministry, a period of upwards of forty years.

A prosperous tradesman, who had for many years been notorious for his wickedness, being a great drunkard and blasphemer, and a man most violent in temper, under the influence of rage had killed a fellow man, for which crime he had been tried for his life, but doubts having been raised in the minds of the jury, he was acquitted. Not warned by this narrow escape, he continued in his sinful course, and when the revival reached Coleraine his enmity to God and his work broke out with increased violence; he did all he could to crush it; he even on many occasions paid poor people sums of money not to go near any of the meetings, and during the week that preceded his own conversion he gave away upwards of ten pounds for that vain and wicked object. Having a servant ill in the infirmary he visited her, when the power of God struck him down with deep conviction of his great sinfulness; he wept, he groaned, in mental and physical agony. He sought the Lord most earnestly, and prayed for the mercy of God through the atonement of Jesus; his wife, who was a member of a christian church, greatly helping him by her knowledge, counsel, and prayers, he was in a short time enabled to believe with his heart in the Lord Jesus, to the salvation of his soul. He is now a wonder to many, devoting his property, time, and influence to the extension of this great revival, that had been such a blessing to his own soul and to so many around him.

A Policeman in Belfast said, "I was walking on my beat, when I was suddenly arrested by a feeling of great darkness of soul, attended with a conviction, that before God I was a great sinner, and that I was in immediate danger of being eternally lost; the sins of past years came up vividly before my mind, and I felt as if I were sinking into hell; I wept, I trembled, I prayed for mercy. So great was my distress of soul, that my bodily strength in a measure left me. I made for home weeping like a child. I tried to hide my tears from the various passengers I met on the road; when at home, my wife sympathised with me, and did all she could to comfort me, but I became worse both in body and mind; I went to bed, but during the night had no rest; I did indeed 'water my couch with my tears,' I felt trouble and sorrow, and for nine nights and days was the hand of the Lord heavy upon me, and I was so ill that I was confined to the house; but on the ninth morning, after I had dozed off only a few minutes, I heard a voice calling me by my name; it woke me, and in the same voice I was commanded to look; I opened my eyes and saw, not the light of the morning sun, but a light far brighter and more glorious; and as I gazed I felt my soul freed from its burden; I knew that Jesus had died for me, and that I had redemption in His blood, the forgiveness of all my sins; I was happy in the conviction that I was a child of God, and that I was born again and was a new creature in Christ Jesus. My dear wife, who was seeking the same blessedness, soon found salvation. We immediately joined a christian church, and we are determined to consecrate our future lives to the service of our Heavenly Father; and to add to our joy, the week before last, God saved our two dear children, and we are now, I believe, one of the happiest families in Ireland. To God be all the praise!"

Whilst at Belfast, an English manufacturer, who had in his employ 800 hands, addressed a meeting of 500 people; he stated that for upwards of twenty-four years he had been known to many present as a professing christian; he had been a sabbath school teacher and superintendent, a prayer leader, a visitor of the sick, a steward in the church, and frequently the chairman of their religious meetings, but he would now confess with shame that he had never felt the salvation of God; he had lived during that long period of profession without peace, or hope of heaven. In great distress of mind he resolved to go to Ireland, believing that there was in the revival there an extraordinary power of the Holy Spirit, and hoping he might become the subject of its sacred influence, and find the mercy he had so long desired. After wandering from one place to another, attending all the meetings time and opportunity allowed him in vain, he heard that there was an especial power resting on the people at Londonderry; he went to that city; next morning he rose early, and whilst walking on the ancient walls of the fortifications, praying that God through Jesus Christ would end his sorrow, pardon his sins, and make him happy, he felt a peace come over his soul such as he had never before experienced; under its influence he stood still, and lifting his hands and his eyes to heaven, he said aloud, "O God, is this thy peace?" the instant answer was such a feeling of rapturous joy that he praised God aloud, giving glory to his name!

Three great facts are remarkable—the converts honour the sabbath, love their Bibles, and renounce for ever the snares and delusions of popery. I heard of one poor woman who, in her great distress, under the force of habit, called on Mary, but she immediately corrected herself, and said, "No, not Mary, but Jesus!" Another, when speaking in rapture of her deliverance from her priests, said, "They made me bow to their wooden saviour, but now I have found Jesus."

Their zeal for Christ is well known. They do not hide their light under a bushel, but are ever ready to speak for Jesus, urging his claims on the impenitent sinner, and beseeching all to be reconciled to God. With us in England it is thought indecorous to talk about the work of God, or in a mixed company to speak of the love of the Saviour; but in Ireland these all-important matters are the general topics of conversation. There the Lord Jesus is seldom in want of one to speak for his glory, or to defend his cause when attacked by the infidel or the scorner. There seems to be invariably a desire in the new converts to spread the glory of the kingdom of our Lord, and to promote the present and eternal happiness of all to whom they have access.

# Christian Activity.

### THE GREAT SOCIAL EVIL.

CHRISTIAN enterprize has lately entered this prolific field of sin and corruption, of which the words of our great poet are truly descriptive—

> "Fie on't! O fie, 'tis an unweeded garden,
> That grows to seed; things rank, and gross in nature,
> Possess it merely."

We noticed the movement at the time; but waited to hear a little longer before we further alluded to this extraordinary and benevolent attempt to reach these unhappy victims of vice. The way by which access to them was sought and obtained was novel and singular, and was thus described after the first meeting in February.

One of the most extraordinary meetings for years past took place on Wednesday night, at the St. James's Restaurant, St. James's Hall, 69, Regent Street, in connection with the important question of the great social evil.

The meeting was none other than one of "fallen women," for the purposes of hearing prayer and addresses, and originated in this manner:—Some gentlemen connected with the Country Towns' Missions, English Monthly Tract Society, Female Aid Society, London Female Preventive and Reformatory Institution, the Trinity House, and other Institutions, feeling anxious for the welfare of the multitude of fallen women who congregate every night in the Haymarket, Regent Street, and the principal casinos and cafés in the neighbourhood, resolved, after mature consideration, to attempt to convene some of those unhappy persons in a suitable place near those localities, where judicious addresses might be given, to be followed by prayer. The mode which to the conveners appeared most likely to succeed was to invite them to tea and coffee; and a neat card, enclosed in an envelope, was distributed among them at the casinos, cafés, and in the streets, indited as follows:—

"The favour of your company is requested by several friends, who will meet at the St. James's Restaurant, 69, Regent Street, to take tea and coffee together, on Wednesday night, Feb. 8, at twelve o'clock precisely."

Some hundreds of these were distributed during the past few days, and, as will be seen, the experiment met with some amount of success, notwithstanding that many treated the matter with ridicule, while numerous others thought the whole affair a hoax. Such, however, it did not turn out to be; for, shortly before midnight a large number of these unfortunate creatures arrived at the entrance of the St. James's Restaurant. Here they were shown into the large dining-room of the hall, capable of holding some hundreds of persons. There was an abundant supply of tea and coffee, with bread and butter, toast, and cake, to which the strange assembly did good justice, at the various tables about the room, and round which they clustered in small parties of six or eight, chatting over the peculiarity of the meeting, and wondering what was to be the course of proceedings. The number gradually increased until there must have been at least 250 persons present, and these were solely composed of the unfortunate creatures whose moral and social condition this meeting had been convened to ameliorate, excepting some thirty or thirty-five ministers and gentlemen, who had been instrumental in calling the meeting. Of course the meeting was not allowed to be a public one so far as regarded the admission of the other sex; for, had it been so, no doubt a very large number would have assembled out of curiosity, if not from worse motives. While the repast was going on, the principal gentlemen present mustered together at a conspicuous spot for the purpose of addresses being delivered to the meeting. Among them were the Hon. and Rev. Baptist Noel, the Rev. W. Brock, the Rev. W. O'Neill, the Rev. Mr. Haughton, Mr. Latouche (the banker), Mr. W. J. Maxwell, Mr. Theophilus Smith, and others.

Shortly after one o'clock the Rev. W. Brock stepped forward, and briefly opened the proceedings by stating the object of the meeting.

The Hon. and Rev. Baptist Noel then addressed those assembled in an eloquent, yet pathetic and affectionate discourse, alluding to his hearers as his "dear young friends." He commenced by drawing a picture of the history of a virtuous woman from her childhood, pointing out the unspeakable love of the father and mother for the child, the association with sisters and brothers, the affection of the husband, and at last the love which she herself bears to her children; and then he compared that picture with the position of those who had erred from the paths of virtue. It was quite possible, however, that some of them might yet be happy; they might ask him how, and say it was difficult to become so—and so it was, he admitted, but it was not impossible, for they had a Friend who was even more tender than the mother, and stronger in His love than the father; and One who would never desert them. He was a friend who would rescue them if they trusted in his boundless goodness. That friend was Jesus their Saviour, who had died for them. If they believed in him they would be saved. The Saviour himself said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Would they accept the offer or not? He entreated them to accept it at once and be happy for ever. Let them take the resolution at once, and they would never regret it. Mr. N. then read letters from several girls who had been reclaimed, stating the happiness they felt; and then he went on to say that his young friends might ask how they could follow the course he pointed out. Of course, it would require some sacrifice to be made, but they must expect that, and help each other, and it would not be a matter of regret ultimately that they had made the sacrifice. They might think they would never be loved again, but he told them they would. Therefore, let them say like others, "Let us make the sacrifice;" for was it not better to be happy for ever than to walk on to the end, and then sink into perdition?

Messrs. Brock, Haughton, O'Neill, and others then offered prayers. The attitude of the audience was devotional, and many gave signs of being affected even to tears.

Twenty-two of the audience were removed by friends to an asylum that night. Each received on leaving a religious book, a tract, and a card, containing scripture texts. Further steps are in contemplation to carry on this new movement in a more extended way. This attempt of Wednesday evening is known to have been the subject of special prayer among a very large number of christian persons, not only in London, but in the country.

# Narratives and Anecdotes.

## A REVIVAL NARRATIVE.

The Rev. F. Wills, in the sermon, "Ireland's Welcome," which we noticed in March, page 81, gives the following most remarkable instance of Divine mercy and grace.

Such is the spirit of hearing in the whole province of Ulster, that every place, whether chapel or school-house, factory or store, barn or granary, as the case might be, every place was crowded, sometimes literally crammed, by the most attentive and orderly congregations I ever witnessed. The people hung upon one's lips; and their bright, full, intelligent eyes fixed upon one, produced a peculiar sensation in one's mind. It appeared as though the whole body of people were combined and consolidated into *one living mind;* such was the breathless attention with which they listened to the tale of the cross, and "the fame of Jesus."

Amongst those who never failed to attend all the services I conducted, while in Coleraine and its neighbourhood, there was one who often refreshed my spirit with his humble and fervent prayers, whose career in iniquity has been of the most awful character; but whom God, in the superabounding of his grace, has rescued, and whose brief history I will relate as nearly as I possibly can, and the whole truth of which I can vouch for, both from his own lips, as well as from the testimony of many who knew him well.

In his early life he had many privileges. He was taught the Holy Scriptures from his youth. His parents both died while he was young; his mother when he was one year old, his father when he was eight years. His brother, who was a christian man, was placed over him as guardian. He was brought to the sabbath school, and was favoured at home with religious example. When arrived at the age to be apprenticed, he was apprenticed to learn a business some miles from home; this was the first time he left the home of his birth-place. After an absence of a short duration, he returned home; and on the sabbath morning instead of attending a place of worship with his brother, as heretofore, he and twelve others, amongst whom were a brother and two cousins, went to the river Bann, hired a boat which would not fairly hold more than six, and into this boat the whole thirteen forced themselves. They had only pushed the boat a short distance from the shore, when it upset, and the whole thirteen were thrown into the water, nine of whom, including his own brother and two cousins, sank to rise no more. This made a deep and solemn impression on his mind. He considered he had been the wicked cause of their death. He felt it was a judgment from God upon him for sabbath-breaking. He says he strove to seek the Lord, and to mend his ways, attended church and prayer meetings, and was admitted to the fellowship of the church, and concluded he was a christian. But as time passed on those impressions wore away, and he became careless about his soul, and took more pleasure in sin than in religious things, and associated with sinners, and was now delighted with the company of the drunkard, profane swearer, and sabbath-breaker. He was made an "orangeman," and this, he says, "helped me faster on the road to hell." He was separated from the church, which, he remarked, "gave me full scope to show what was in me." He became a regular drunkard, and none but open avowed enemies to God were his companions. He left Ireland, and sailed for New York. Just before arriving at New York he had a severe fever, and was brought near to death. But strange to say, soon after he was restored to health, his heart became as hard as before, and he fell into all kinds of wickedness. He fought against God and his conscience; he had a hell in his own bosom, nothing was too bad for him to do. He had two dear sisters with him in America, whom he sorely grieved, though, he says, "I loved them as dearly as my own life." But he adds, "I had no power over my headlong course to destruction." He left New York, and wandered over eighteen States, trying to satisfy his heart's desire, but all was in vain.

He left America, and returned to his native land in November, 1858, after twelve years absence; his friends received him joyfully, but he soon took up with drinking again, and loose company. He says, "I drank and fought with man and God, though I have denied there was a God." At length, after visiting Scotland, that many treated the matter with ridicule, while numerous others thought the whole affair a hoax. Such, however, it did not turn out to be; for, shortly before midnight a large number of these unfortunate creatures arrived at the entrance of the St. James's Restaurant. Here they were shown into the large dining-room of the hall, capable of holding some hundreds of persons. There was an abundant supply of tea and coffee, with bread and butter, toast, and cake, to which the strange assembly did good justice, at the various tables about the room, and round which they clustered in small parties of six or eight, chatting over the peculiarity of the meeting, and wondering what was to be the course of proceedings. The number gradually increased until there must have been at least 250 persons present, and these were solely composed of the unfortunate creatures whose moral and social condition this meeting had been convened to ameliorate, excepting some thirty or thirty-five ministers and gentlemen, who had been instrumental in calling the meeting. Of course the meeting was not allowed to be a public one so far as regarded the admission of the other sex; for, had it been so, no doubt a very large number would have assembled out of curiosity, if not from worse motives. While the repast was going on, the principal gentlemen present mustered together at a conspicuous spot for the purpose of addresses being delivered to the meeting. Among them were the Hon. and Rev. Baptist Noel, the Rev. W. Brock, the Rev. W. O'Neill, the Rev. Mr. Haughton, Mr. Latouche (the banker), Mr. W. J. Maxwell, Mr. Theophilus Smith, and others.

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Such is the spirit of hearing in the whole province of Ulster, that every place, whether chapel or school-house, factory or store, barn or granary, as the case might be, every place was crowded, sometimes literally crammed, by the most attentive and orderly congregations I ever witnessed. The people hung upon one's lips; and their bright, full, intelligent eyes fixed upon one, produced a peculiar sensation in one's mind. It appeared as though the whole body of people were combined and consolidated into *one living mind;* such was the breathless attention with which they listened to the tale of the cross, and "the fame of Jesus."

Amongst those who never failed to attend all the services I conducted, while in Coleraine and its neighbourhood, there was one who often refreshed my spirit with his humble and fervent prayers, whose career in iniquity has been of the most awful character; but whom God, in the superabounding of his grace, has rescued, and whose brief history I will relate as nearly as I possibly can, and the whole truth of which I can vouch for, both from his own lips, as well as from the testimony of many who knew him well.

In his early life he had many privileges. He was taught the Holy Scriptures from his youth. His parents both died while he was young; his mother when he was one year old, his father when he was eight years. His brother, who was a christian man, was placed over him as guardian. He was brought to the sabbath school, and was favoured at home with religious example. When arrived at the age to be apprenticed, he was apprenticed to learn a business some miles from home; this was the first time he left the home of his birth-place. After an absence of a short duration, he returned home; and on the sabbath morning instead of attending a place of worship with his brother, as heretofore, he and twelve others, amongst whom were a brother and two cousins, went to the river Bann, hired a boat which would not fairly hold more than six, and into this boat the whole thirteen forced themselves. They had only pushed the boat a short distance from the shore, when it upset, and the whole thirteen were thrown into the water, nine of whom, including his own brother and two cousins, sank to rise no more. This made a deep and solemn impression on his mind. He considered he had been the wicked cause of their death. He felt it was a judgment from God upon him for sabbath-breaking. He says he strove to seek the Lord, and to mend his ways, attended church and prayer meetings, and was admitted to the fellowship of the church, and concluded he was a christian. But as time passed on those impressions wore away, and he became careless about his soul, and took more pleasure in sin than in religious things, and associated with sinners, and was now delighted with the company of the drunkard, profane swearer, and sabbath-breaker. He was made an "orangeman," and this, he says, "helped me faster on the road to hell." He was separated from the church, which, he remarked, "gave me full scope to show what was in me." He became a regular drunkard, and none but open avowed enemies to God were his companions. He left Ireland, and sailed for New York. Just before arriving at New York he had a severe fever, and was brought near to death. But strange to say, soon after he was restored to health, his heart became as hard as before, and he fell into all kinds of wickedness. He fought against God and his conscience; he had a hell in his own bosom, nothing was too bad for him to do. He had two dear sisters with him in America, whom he sorely grieved, though, he says, "I loved them as dearly as my own life." But he adds, "I had no power over my headlong course to destruction." He left New York, and wandered over eighteen States, trying to satisfy his heart's desire, but all was in vain.

He left America, and returned to his native land in November, 1858, after twelve years absence; his friends received him joyfully, but he soon took up with drinking again, and loose company. He says, "I drank and fought with man and God, though I have denied there was a God." At length, after visiting Scotland, he came again to his native place, with a wicked determination to commit suicide. Satan told him that he could not be more tormented than he now was, therefore it would be as well for him to be in hell at once. He consequently determined to give his christian brother all the pain he could: he intended to throw himself into the river in the same place where his own brother and two cousins were drowned some years before, and from whence he was saved. Satan at length urged him to accomplish his wicked purpose, by saying, "what thou doest do quickly." He went to Coleraine in the morning to write to his brother, to let him know where he would find his body. During the whole day he was drinking whisky, but he could not get drunk, as he hoped to do the deed while drunk. As night approached he was still bent on his hellish resolution, and after eleven o'clock at night he left Coleraine for the purpose, when about half a mile from the town, all of a sudden he was arrested in the road, as though he had been paralysed; he could go no further. His sins flashed before him, and as quick as the lightnings flash, sins upon sins, all his past wicked life, and God's wonderful interpositions, came suddenly to mind; and the very earth beneath where he was standing seemed to open ready to swallow him up: he stepped aside as well as he could, to escape the awful precipice before him. Hell with all its horrors, was present to his view; he fell to the ground in despair, and could not tell how long he lay in that state. Some of the newly awakened converts, returning from a meeting in Coleraine, found him, and carried him into the town. The distress, anguish, and horror of his mind now, were beyond all description. He could not pray, nothing could afford any relief to his anguished soul; God seemed now to laugh at his calamity, and to mock now his fears came upon him. He remained in this state for two days and nights. He says, "I was in a dreadful state; no hope; to spend two days and nights without any gleam of light." He proceeded and said, "I thought there was a place to hide from God, yet I knew sin must be punished." His own conscience condemned him, God seemed to frown upon him, the thunders of the law burst as it were upon his soul; he could find no promise in the word of God. He thought if there were anything to recommend him to the favour of God, he might have some hope; but there was nothing. At length there was a tract put into his hand by a sister-in-law, "Jesus, Justice, and the Sinner." A ray of hope beamed upon his despairing soul; as he read the light increased, until he read the following verse—

"Cheer up, dear soul, redeem thy life in mine,
My soul shall smart, my heart shall bleed for thine;
Oh! groundless deeps, oh! love beyond degree;
The offended dies to set the offender free."

While reading this, God revealed himself to him, in a glow of light, in a moment, that he was enabled to cry in extatic joy, "Jesus, I surrender; here I am, take me, do with me what thou wilt: if I perish, I will perish trusting only to thy blood." The invitations and assurances of the Scriptures were then clear and plain to him, and he was enabled to rejoice in a sin-pardoning God. Words were insufficient to give full vent to the feelings of his heart. He leaped, he danced for very joy. Emerging from the blackness of darkness into the full and glorious light of gospel liberty, he burst forth in songs of holy joy, such as those only know who have been snatched from the brink of hell, and made the subjects of God's great salvation.

I have heard this man pray fervently, and when speaking of the deliverance which God had wrought for him, he said, "I have served my old master long and faithfully; he is a bad master, and gives bad wages; and still I did not wish to leave him—I am no runaway; I am no deserter from the devil. No, I had no notion of leaving him till I was *pressed*, yes, till I was *pressed*. The struggle was great. I fell between their hands. O, what misery on the one hand, what mercy on the other! At the very mouth of the pit—on the very brink of hell! But oh! the blessed Jesus had hold of me, and I got hold of him; and by his grace, I will never let him go: and I pray that he may never let me go. Oh that I may be as faithful a servant to my new Master, as I have been to my old one." What a miracle of grace is this! If salvation had depended upon what he could perform, what had become of this poor deluded soul. Aye, and what would become of any, and all of us, if our salvation depended upon our works or meritorious deeds?

Time would fail to tell you of all the great work which has been accomplished there: we may truly say, "The hand of the Lord was with them, and a great number believed and turned unto the Lord."

# Baptisms.

**Somerset.**—The Bristol Baptist Itinerant Society supply, by its agents, twelve stations in the villages surrounding Bristol. Amongst the rest there are two, Blagdon and Rickford, about a mile apart, situate in Somersetshire, about twelve miles from Bristol. The society, for many years, has supplied Blagdon with preachers, and the service is conducted in an old club room, which is generally crowded to excess. For some time things went on very smoothly; our service being only in the evening, it did not interfere with the established church. To shew on what good terms we were with a number of the church people, one of the churchwardens gave out our hymns, the sexton was a regular attendant, and the parish clerk was frequently present, besides a number of other churchgoers. But having a chapel at Rickford, a church was formed there in May, 1858. Many of the friends, and especially those who were candidates for baptism, expressed a wish instead of being taken to a distant village or to Bristol, for the purpose of attending to the ordinance, it should be administered at Rickford, as "there was much water there." Accordingly it was arranged, and four believers, on a profession of their faith in Christ, were baptized in a stream of water near the chapel in August last. It was a most interesting service; and being a new thing in the neighbourhood, a large number of persons was attracted, and behaved exceedingly well. Two of the candidates were the wife and son of the churchwarden previously referred to. In consequence of our thus publicly attending to the scriptural ordinance of believers baptism we greatly offended the resident clergyman, who became very *sour*, and he is now doing all he can by his pulpit ministrations and other means to prevent others from following the example of our friends. But, singular enough, instead of confirming the people in his views, they are being led to think and search the scriptures for themselves; and the result is, we shall soon have to baptize others who have been recently convinced of our scriptural mode of attending to the ordinance. The Rev. Doctor, in connection with his son, who is the curate, has published and circulated the enclosed tract, which I send for your perusal. We intend to answer it forthwith. G. D.

**London,** *Church Street, Blackfriars Road.*—Mr. Barker baptized two believers on their profession of faith in Christ, on Thursday evening, March 1. One was a young man from the sabbath school. At the close of the service a special prayer meeting was held, when the newly-baptized were commended to God. G. S.

*New Park Street.*—The Word of God is still quick and powerful; many having been brought to inquire what they must do to be saved. Directed to the Lamb of God they found peace and joy in believing, and baptized into his name are now going on their way rejoicing. Several of our reports have been omitted through the illness of the writer. I now resume them for the present year. On Thursday evening, Jan. 5, sixteen were baptized by Mr. Spurgeon; on January 19, eleven more; on March 1, twenty were immersed, but the administrators on this occasion, were Mr. Genders of Wandsworth, and Mr. Davis of Greenwich, who are pastors of the churches recently established at those places by Mr. Spurgeon's efforts, and which are in a flourishing condition. On March 8, twenty-five were immersed by Mr. Spurgeon, among whom was a black brother, an escaped slave, who, with his wife and a goodly company of others, were welcomed into the church; all of whom are travelling the same road, and will, we hope, meet in the same glorious mansions; and though the colour of the skin be different now, will all wear white robes then, having washed them in the blood of the Lamb. D. E.

**Manchester.** *Welsh Baptists, Granby Street.*—Three candidates were baptized by Mr. Lee, in the absence of Mr. Owens through illness, on sabbath evening, March 18th. More amongst us are asking for directions in the way of life and peace. F. C.

**Coniston,** *near Ambleside, Lancashire.*—Our pastor, Mr. John Myers, baptized four disciples of the Saviour on the first sabbath day in March. The chapel was well filled, the service was solemn and impressive, and many were affected even unto tears. J. M.

**Walton**, *Suffolk.*—On the morning of the first sabbath in March, after a discourse on the subject by Mr. E. Mathews, our pastor, Mr. Perrin discharged the pleasing duty of baptizing nine female and two male believers in the Lord Jesus. Two of these were teachers, and one was brought to serious concern on hearing prayer by one of our brethren at the "watch night" held here on the last evening of the past year. Another was brought to Christ through the "good conversation" of his wife, and her earnest prayers to God for him. And another from hearing the last discourse of our late pastor, Mr. Carpenter, making the eighth seal to that single service of which we have heard since his decease. These are gratifying facts, and they are mentioned for the encouragement of all who are labouring in the important work of endeavouring to bring others to Christ, and especially the ministers of the everlasting gospel. Who can tell whether even the most feeble efforts we put forth may not be blessed by the Holy Spirit to the salvation of others? Oh, let us not be weary in well doing! I did not inform you at the time, but we baptized three friends in Nov. last, one of whom was a local preacher. S. D.

**Great Sampford**, *Essex.*—On Friday evening, March 2, two candidates were baptized by Mr. W. C Ellis, after a discourse from, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost." One of the candidates, twelvemonths since, might have been seen on the sabbath morning about the fields with gun in hand; the other is the son of a father "passed into the skies," whose memory is blessed. He was not permitted to see any of his numerous family declare themselves on the Lord's side, but three sons have recently joined the church, and others are under serious concern. Let this encourage pious parents to pray for the conversion of their children.

**Oswestry**, *Shropshire.*—In the month of February, our pastor, Mr. E. Wilks, baptized five believers in Jesus, and we have seven more candidates for that holy ordinance. Our Welsh brethren are to baptize six candidates to-morrow, March 18th. The baptists here, Welsh and English, are in a more promising state than they have been for some years. May the number of the saved everywhere be greatly increased! C. G. B.

**Alford**, *Lincolnshire.*—We have lately had two interesting baptismal services. The first to which I now allude was on Dec. 25th, when five teachers from our sabbath school thus put on a good profession of faith in the Redeemer, and consecrated themselves publicly to his service. Long before the time for commencing worship the chapel was crowded in every part, and hundreds, we believe, were compelled to return, not being able to find admittance. Our pastor, Mr. Julius Cæsar Smith preached and administered the sacred rite in the ancient way.—On the last sabbath day in Feb. our baptistry was again opened, when five more disciples thus put on Christ. One of these was a local preacher, who, with his wife and another female friend, had been among the "Primitive Methodists," but who, through searching the scriptures, had discovered no mention of infant sprinkling there, but the baptism of believers, and believers only. The chapel was again much crowded. One of the candidates, before going down into the water, addressed the congregation, stating the change which had taken place in his views of this ordinance. These were all added to the church. May more soon follow them, and to God alone be all the praise! J. F.

**Liverpool**, *Great Cross Hall Street. Welsh Baptists.*—We had a large and very cheering addition to our number by baptism on the last sabbath day in Feb., when Mr. Thomas, one of our town missionaries, delivered a very practical discourse; and Mr. Thomas, our pastor, went down into the water and baptized sixteen candidates, eight of each sex, before a large audience. Much serious thought appeared to occupy the minds of the spectators, and holy joy sat on the countenances of our members. We praise God for his great goodness, and hope to see more such days of the Son of Man.—We had another addition on March 18. Mr. Thomas preached a sermon in behalf of the Missionary Society, and then baptized six males and five females, all young persons. It was a lovely sight to see them, in the bloom of youth, consecrating themselves to their Lord and Saviour. J. O.

**Bedford**, *Mill Street.*—On the last sabbath morning in February, Mr. Killen baptized three young disciples of the Lord Jesus. The congregation was large and attentive.

East Parley, *Hants*.—Our minister, Mr. James Shick, baptized and received into the church two believers in the Lord Jesus, Feb. 26. The services were exceedingly solemn and affecting, as one of the candidates was the eldest daughter of our late deceased deacon, whose departure you recorded last month. The other had been a partaker of the grace of God for some years past, and had often felt unhappy whilst living in the neglect of a known duty. May they both go on their way rejoicing. A. M.

Braintree.—On sabbath morning, March 4, our pastor, Mr. Mostyn, preached an impressive sermon in defence of believers' baptism. At its conclusion the ordinance was administered. The candidates were three men of middle age, who have been enabled, by divine grace, under the ministrations of our pastor, to leave the service of sin, and with willing hearts to follow in the footsteps of Jesus.

Raglan, *Monmouthshire*.—Our minister, Mr. Johnson, had the pleasure of leading down into the water and baptizing five followers of the Lamb, on the last sabbath in February; and on March 11, three more believers thus avowed their attachment to the Saviour. T. S.

Paisley, *Storie Street*.—Since the decease of our late beloved pastor, Mr. Wallace, the Lord has graciously visited us. On the last sabbath in Feb., and on the three next sabbath days, we had baptisms; and though on each occasion the numbers were not large, we have reasons for hoping more will follow. Mr. Mitchell baptized the candidates; four of whom were from the sabbath school. A. C.

### WALES.

*Cardiff, Bethany*—Mr. Tilly immersed six male and seven female believers on March 4th. One of the males was nominally a roman catholic, having been brought up in that faith—but in reality he was the willing servant of satan; for, according to his own account, he had lived a very dissipated life. Having given the reins to his appetites he indulged in all kinds of sin, thinking or caring nothing for his soul, until he had sunk to the lowest depths of depravity. Providentially met with by Mr. Edwards, our town missionary, he kindly invited him to a place of worship; he went, and the Holy Spirit brought the word home with power to his conscience. He soon afterwards renounced romanism, saying he had done for ever with the Virgin Mary and the priests, as intercessors for him, having now found free access to God by the only Mediator between God and men, the man Christ Jesus. He may now be seen every sabbath afternoon at the theatre or coloseum (where special services are held for the working classes), busily engaged in accommodating those present with seats, or inviting others to enter and hear the Word of Life. Two other men, with their wives, attended the established church for some time, but not finding there that rest for their souls which they were earnestly seeking, they left and attended other places of worship. At length the Lord was pleased to give them joy and peace in believing. These were all added.—I have great pleasure in mentioning the vast amount of good done among both romanists and nominal protestants, through the zealous and almost incessant labours of Mr. Edwards, who, in season and out of season, has held meetings in the most destitute and degraded parts of the town, where he has been the means of inducing some brothel-keepers to close their infamous houses, and live a decent life; while eighteen of the unfortunate females connected with them have been sent to a reformatory. His daily visits to that dark spot have been a blessing to many a poor sinner who was wallowing in the mire and filth of sin, regardless alike of its consequences for time or for eternity, but who now are not only respectable members of society but members of christian churches. May he have grace and strength to persevere! I may state too, that, in answer to the prayers of his people the Lord has been doing a mighty work here. All classes of the community have, more or less, been affected by the Divine influence. Professing christians have been aroused to the consciousness that they were at ease in Zion while souls were perishing around them. The churches have been awakened to a sense of their responsibilty, and new and increased efforts have been made, in order to win souls to Christ. The Lord has been graciously pleased to own and bless those efforts in a wonderful manner, for not only have the places of worship been crowded to excess, but hundreds have been added to the various churches. A general spirit of inquiry, and an anxiety for their soul's salvation, hitherto unfelt, has manifested itself among the people at large. Prayer meetings are held in every available place; the men employed on the different railroads in the neighbourhood hold a prayer meeting every day during their dinner hour, in a shed near the line; even little boys have meetings among themselves. One day some men accidentally discovered a few little fellows praying in a sawpit near the docks. The men were so conscience-stricken at the sight, that they began to pray too; others followed their example; the meetings were continued, but their numbers increased so rapidly that it became necessary, if possible, to obtain a more convenient place to meet in. Mr. Smart, a truly christian man, who has spent a large portion of his time, talents, and wealth in the service of his Lord, hearing of the circumstance, kindly erected a large tent for their accommodation; and now every day above two hundred coal-heavers, who are employed in loading vessels at the docks, may be seen assembling within its ample space to spend forty minutes of their dinner hour in prayer. At the united prayer meeting, which is held at the Town Hall every Saturday evening, those men came and gave a general invitation to all who loved the Lord Jesus to visit the tent, and they should receive a hearty welcome. What a glorious result from so small a beginning! I will just mention another pleasing instance of the good effected by those little boys; one day as a woman was walking along one of the streets of the town, she thought she heard the sound of a voice in pleading accents issuing from one of the houses she was passing. She stopped to listen, when she recognised the voice of her own little boy, who was praying with others very earnestly that his father and mother might be brought to Jesus. She was much affected, and went in and joined them. Now both she and her husband are members of a christian church. Thus this little boy, only nine years of age, was made instrumental in bringing his parents to the Saviour. I am happy to be able to say that the good work is still going on—silently, it may be, but not the less surely. Blessed be God for ever! J. J.

*Holyhead.*—The following baptisms have taken place since our last report:—Jan. 8th, twenty; Jan. 29th, thirty-six; Feb. 23rd, eighteen; Feb. 27th, four; March 14th, twenty-six: total, one hundred and four—all by Mr. Morgan, our pastor. These, with twenty restored, have been added to the church. Amongst those baptized were several who had been members with the Wesleyans and Calvinistic Methodists; many others amongst the different sections of the churches are searching the scriptures to ascertain the *right mode* of baptism. Not only in this town, but throughout North Wales, this spirit is prevailing. Three were also baptized at *Belan*, near Llangefni, on March 7th. These were from the Calvinistic Methodists. The additions to the thirty baptist churches in this island cannot be much less than *fifteen hundred* during the last five months. Other denominations have shared wonderfully in the great revival with which we have been so graciously and powerfully visited. Some of the worst characters have been converted, and we have every reason to believe they will remain steadfast to the end.—At *Amlwch*, on March 10th, thirty-two, by Mr. H. Williams; and on March 12th, twelve more.—At *Pencarn*, on March 12th, eighteen, by Mr. J. Hughes.—On the *Top of Pary's Mountain*, a few weeks ago, about forty were immersed. J. L.

*Cwmbelan, near Llanidloes.*—Five followers of the Lamb were baptized by Mr. Evans of Llanidloes, on March 11th. Two years ago our number was twelve, now it is seventy. During the same time we have nearly rebuilt our chapel, which is now a very neat one, and paid for it. But we are glad to be compelled to enlarge it again, so many come to hear the word. E. E.

*Knighton, Radnorshire.*—A new baptist church, of about twenty members, was formed here on March 12th. In Feb. Mr. Davies of Presteign, baptized five candidates in the river, before several hundreds of spectators. Our congregations are excellent—the preaching-room being crowded. We much want a chapel. B. R.

*Caernarvonshire.*—Our friend, J. S. W. K., formerly of Liverpool, informs us that one was baptized at *Ponthyfni* in Feb.; nine, all in the prime of youth, at *Llanaelhaiarn*, in March, and many more waiting; and three at *Garn, Dolbenmaen*, in March.

*Swansea, York Place.*—Six disciples were baptized by our minister, March 4th. One of them was a son of Abraham according to the flesh, and now, we hope, according to the spirit. These were added, and more are on the way. J. T. W.

*Clydach Works, Bethlehem, Breconshire.*—The good work of God appears to be prospering here. Since our last report, ten more candidates have been baptized, March 18, and added to the church.

G. H.

*Erwood.*—Mr. G. Llewellyn baptized three here, and four at *Ramah*, in the month of March. Others are now waiting for the same privilege.

*Nevin.*—Mr. B. James baptized three converts in Nov.; nine in Dec.; nine in Jan.; and seven in Feb.

*Portinllaen.*—Mr. Nevin baptized four believers in Nov.; in Dec. five; in Jan. twelve; and in Feb. one.

# Baptism Facts and Anecdotes.

### AN UNEXPECTED SCENE.

On the second sabbath of the past month (dropping the editorial *we*) I was engaged to supply a baptist congregation in a small town in one of the midland counties. The services were morning and evening, and so in the afternoon I walked out to look at the inside of the handsome and spacious new Independent chapel. Having done this, and passing on my way near the parish church, I turned in, and sat down in the first seat next the door. The minister, a fine-looking young man, was reading the lessons for the day. At the conclusion of these he walked down the centre aisle to the font, which stood near to the place where I was sitting, near which also I then saw several persons were waiting. "What!" thought I, "am I to see what I have not seen since I was a boy, when one of my baby sisters was done. Very well: here I am, and I may as well remain." I now observed that the young priest was habited in a rather peculiar style, in black and white, with a kind of scarlet sash across his breast, from which, behind, hung something like a black silk bag or hood. He first kneeled down by the font, and then standing up, handed to each of the party a large printed card, containing, I suppose, the form of the service. From this card I never saw them once lift up their eyes. He then commenced, and the congregation turned round towards the font, book in hand, on which they also ceased not to look. In a loud but not harmonious voice, the minister proceeded, and having arrived at the proper time for the ceremony, he read the prayer in which are the words, "sanctify this water to the mystical washing away of sin," dipping, as he read them, his right hand into the water. Wiping his hand, and taking the baby from its young mother, he placed it on his left arm, amidst the folds of his thin muslin-looking sleeve, and dipping his right hand in the water, dashed the drops three times, without dipping it again, on the face of the babe, and then with his wet finger made the sign of a cross on its forehead. I have thus described the mode of operation for the information and delectation of my readers. What struck me most forcibly was some of the expressions set forth in the ritual, which of course the priest must read. Illogical and unscriptural arguments are there dove-tailed into the exhortations and prayers. But the most awful—painfully awful—part of the whole ceremony, was the declaration that, after the sprinkling and signing, the "child is regenerate and grafted into the body of Christ's church;" and giving thanks to the "most merciful Father, that it hath pleased him to regenerate this infant." How sad to hear a respectable and educated man making, before an assembly of Englishmen, in these days, such astounding affirmations. Can they possibly believe them? The service was now soon ended, for there was no sermon. I waited, and then walked round the church, which has lately been repewed and renovated; and a marble pulpit has just been erected, the gift, I was told, of several brothers of the minister, in gratitude for their safety as officers during the perils of the mutiny in India. Passing round by the font, I found it large enough to dip in. The directions require that it shall be "*filled with pure water.*" But only a "little" water had been put into it for this service, which had since been allowed to run off. Being last in the place, I said to a door-keeper, "Why this is large enough to dip a baby in; does the parson ever dip any babies?" "Oh, no, sir," was the reply, "he never dips any." "But," said I, "your Prayer Book says he *shall* dip them." "Yes,' said he, smiling, "but we never do." Another thing I noticed. The Epistle for the day was 2 Thes. iii., and when the minister read the 8th verse it sounded like reading an admonition to himself and his church-wardens, for at that moment they had obtained a citation for a respectable inhabitant of the place for what is called "subtraction of church rates." But Paul's admonition was in vain; for the next morning it was served upon the naughty recusant! Poor Paul "wrought with labour and travail night and day, that he might not be chargeable to any;" but these "successors of the apostles" make others work for them, or send them to prison for three months!

# Sabbath Schools and Education.

### GOVERNMENT GRANTS FOR EDUCATION.

#### *Notorious abuses of the Grants.*

WE have now, in conclusion, only to notice these; and we feel persuaded that, on reading them, our friends will agree with us that the whole system is most shamefully partial, and a gross misapplication of the public revenue.

"The Committee of Council on Education nominally exists 'for the promotion of elementary education among the labouring and other poorer classes.' Now, it is not to be disputed that a large number of Government schools, especially in large towns, are attended by the children of the skilled workmen and the smaller tradesmen, who are as able to educate their offspring as any class in the community, and that very many pupil-teachers, trained at a large public cost, avail themselves of a superior education to fit themselves for Government situations or mercantile pursuits. The last Report furnishes evidence in proof of these statements. Mr. Arnold writes, '*Many* of my best schools are *mainly* recruited from a class of society in which parents exercise the same supervision over their children's proceedings as that which is generally exercised in the richer classes.' Mr. Alderson writes, 'In the schools which come under my inspection, situate in the larger towns, there is usually a considerable number of the children of what may be termed *the higher grade of tradesmen*, persons whose business is sufficiently flourishing and extensive for them to employ, in greater or less numbers, subordinate hands in its conduct.' Mr. Alderson also writes of the schools in smaller towns, 'One thing I have noticed as an incident of the majority of rural schools. Their first class consists in *most cases* of children whose parents are in thriving circumstances, and *rarely* of the children of labourers in any considerable numbers.' Mr. Laurie writes, 'This class, to a portion of which I am about to direct attention, is one of great social importance and numerical extent, while educationally it occupies the space between the ordinary public school and the so-called 'middle-class school.' I have to observe that a portion of this class obtains, from the conditions allowed, advantages to which it is *hardly entitled*; thereby *being the means, in the case of crowded schools, of excluding the very persons for whose instruction the school exists, and on whose account alone special grants, such as capitation, are given.*'

Is it fitting thus to relieve parents of a duty springing out of the relation in which they stand to their own offspring, and not less obligatory than that of providing the means of their subsistance—which Scripture enforces in the clearest terms—and for which, in other grades of society, the largest sacrifices are generally made? Can we expect a community, thus aided in the discharge of its most sacred obligations, to make the sacrifices which the maintenance of the cause of God demands? 'Is the nation, the majority of which is of the poorer classes paying the larger proportion of taxation, to be taxed for the special benefit of persons who dishonestly evade their own responsibilities? Have those parents who can afford to pay—not to mention those parents who cannot—any claim whatever for the education of their children, at the public expense, in mathematics, French, Latin, drawing, physiology, astronomy, music, common things, and the other subjects which complete the qualifications of a teacher 'of elementary education for the children of the labouring and other poorer classes?' The tendency of the present system to break down the spirit of self-reliance, by making the whole of the juvenile population pensioners of the State, cannot fail to prove detrimental to our national character. The marked distinction between the people of this and Continental States is due to the absence of that centralized system of government which has relieved individuals of their personal obligations, that their rulers may hold the power of forming public opinion. Recent legislation has advanced in this direction very considerably, and if the nation should learn from the failure of the educational project the importance of limiting the functions of Government, and of leaving to the people themselves what they are best competent to do, some compensation will be afforded for the mischiefs it has entailed."

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# Religious Tracts.

### OUR DONATIONS OF TRACTS.

DURING the closing months of the past year, nearly all the applications we received were made without any regard to the directions we have so frequently and so plainly given. This not only interrupts but perplexes us, especially when an applicant tells us that he is a "constant reader." We do not wish to doubt his word, but if we allow that he is a *constant*, we cannot so readily admit that he is an *attentive*, reader. On looking over these irregular applications again, for we usually preserve them, and sometimes write by post to the party, we find remaining, applications from Riverhead, Manchester, Tongwynlas, Headcorn, Wincanton, and Reading, without six stamps for postage. These, of course, were not sent, but they would have been, and will be yet, if the parties will only follow our directions.

During the past year an applicant, "E. P., Great Fransham, near Dereham," sent six stamps for a parcel, but, on referring to our list of donations, we found that one had been sent only a short time before. This was also against our rule, for we cannot agree to send twice within a few months; but if "E. P." will now send a proper address, a parcel will be forwarded.

Parcels have been forwarded to

| | 4-page Tracts. |
|---|---|
| Birchington.. .. .. .. | 250 |
| West Bromwich :. .. .. | 100 |
| Loughor, near Llannelly .. | 250 |
| Northampton .. .. .. | 250 |
| Dymchurch .. .. .. .. | 250 |
| Highampton .. .. .. | 250 |
| Cainscross, Stroud .. .. | 250 |

We have received for the gratuitous distribution of tracts, from

| | |
|---|---|
| S. W. B. .. .. .. .. | 2s. 6d. |
| C. S. B. .. .. .. .. | 2s. 6d. |

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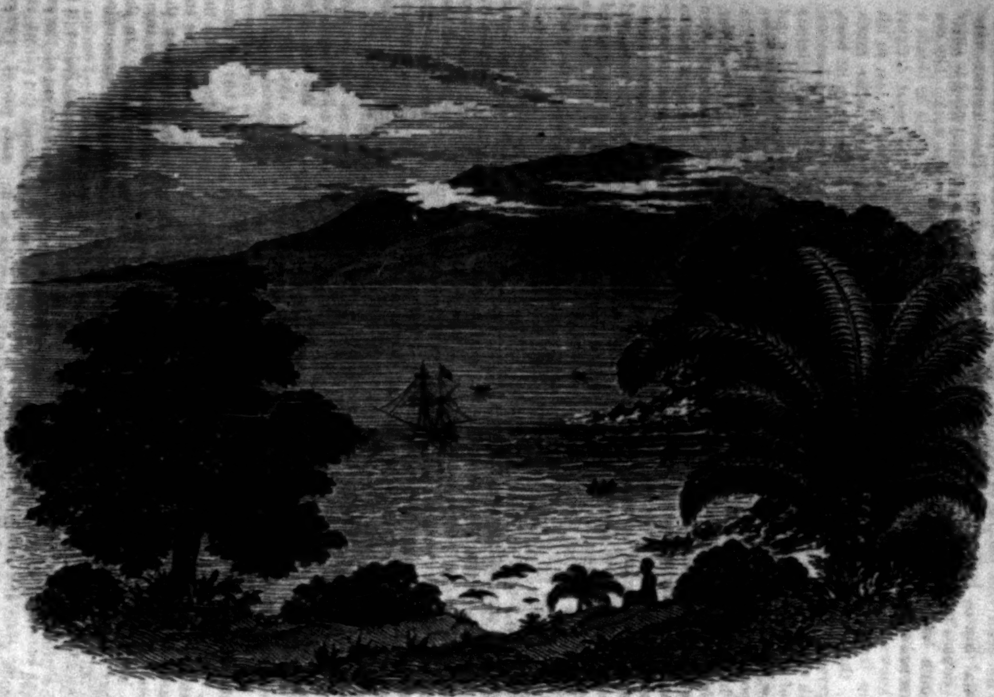
# Intelligence.

## BAPTIST.

### FOREIGN.

CHINA.—The intelligence from our American brethren labouring in the celestial empire is cheering. Mr. Roberts, whose name has been associated so often with the chief of the insurgent forces, writes on the 6th of November, saying that twenty-three had been baptized within ten months. "Our congregations were good to-day, and gave good attention. Prospects are encouraging. During the past month I have generally made a tour among the people weekly, to a greater or less distance, preaching and distributing books; and, when at home, nearly daily, in some portion of the city or suburbs. Preached fifty times during the month past, and distributed several thousand books and tracts." The following are the statistics of the Canton mission, in which city Mr. Roberts labours:—Foreign missionaries, 15; native preachers, 11; native members, 58; received this year, 36; female members, 16; chapels, 11; hospitals, 2; schools, 6; male pupils, 147; female pupils, 36; physicians, 4; exclusions, 3. But the missionaries are labouring daily, both inside their chapels and beyond, far more than the above statistics would indicate. Besides these are nine missionaries' wives, some of whom are making themselves useful as opportunity offers."

*For Domestic see page 132.*



CLARENCE PEAKE, FERNANDO PO.

## MISSIONARY.

### HINDOO LEGENDS ON ECLIPSES.

THE REV. W. BAILEY, of the Orissa Mission, writing from Berhampore in Sept. last, says:—

"As we had an eclipse of the moon a short time ago, it has occurred to me that you would be amused with the Hindoo idea of such a remarkable occurrence.

It is known to those who are conversant with the learning and literature of Hindooism, that from time immemorial, the astrologers of India have been able to calculate with astonishing accuracy the time and extent of an eclipse of the sun and moon.

A few years ago, a Bengalee Pundit, of Serampore, was said to have been more correct in his calculations than the government astronomers. As it is now more than a century since the rise of British power in the east, and as Europeans are to be found in almost every large town and city from Lahore to Cape Comorin,—and as so many thousands of Hindoos have become acquainted not only with the language but with the science of the west,—one would have thought that the old idea of eclipses had been thoroughly eradicated; such, however, is not the case, for myriads of the natives still cling with remarkable tenacity to the wild legends of the Shastres.

What, then, you will say, is the Hindoo idea of an eclipse? I must first tell you that the Hindoos believe there are seven seas—the sea of fresh water, the sea of salt water, the sea of sugar-cane juice, the sea of clarified butter, the sea of spirituous liquors, the sea of curds, and the sea of milk. The Shastres tell us that, many ages ago, the gods celestial and terrestrial, as well as man, became excessively wicked; and as a punishment to gods and men, some superior power hid the waters of immortality in the sea of milk. As the gods could no longer obtain the much-desired nectar, they became alarmed lest they should die like other men: a council of the gods was held to consider what was to be done; first one and then another delivered his opinion, and it was eventually agreed that the sea of milk should be churned. The question then arose as to how this mighty task was to be accomplished? They were all of opinion that the gods, great and small, would be unequal to the work. Krishna affirmed that the only feasible plan left was, to call in the service of the demons; to this, however, several strongly objected, as it would be degrading to their dignity and honour; and, moreover, they avowed that if the demons were invited they would never come. Krishna said he was sure that the difficulty with the demons might easily be overcome, and he proposed that a deputation should be sent to them without delay, and, as an inducement, a pledge should be given that they, the demons, should have a full share of the waters of immortality. 'This pledge,' said he, 'we never mean to keep, but *lying is perfectly lawful for one's own advantage*, and the end justifies the means.' The demons were lured with the bait, and volunteered to enter with all their might into the work. The sea was soon turned into curds, but to obtain a churning apparatus was the most difficult thing after all; they resolved at last to lift a monstrous mountain, and after much labour and toil this was torn from its base, and placed on the heads of gods and demons. And the Shastres give us a most ludicrous picture of this scene. Some are crying out with the weight of their burden, while others with the great pressure have all but sunk into the earth. The mountain, however, was eventually borne to the shore, and when cast into the sea the sound of its fall was so great that it shook the universe. A huge serpent, called Ananta, was wrapped round the mountain, the gods taking the head, and the demons the tail. They had not churned long before the nectar appeared, and a furious quarrel now arose as to which of the party should partake of it first.

The demons stoutly maintained that they were greater than the gods, and had never been in subjection to any one. Eventually, it was agreed that they should sit in two rows, the gods occupying the first and the demons the second; the latter, however, were assured in the most solemn manner, that they should have their full share of the nectar, as there was an abundance for all.

Rahoo, a demon, suspected that he and his companions were about to be duped, so he slipped unsuspected into the first row, and placed himself between the sun and the moon. After he had partaken of the nectar, the sun and moon made the discovery that he (Rahoo) was not a god but a demon. They instantly acquainted Vishnoo with the fact, and seizing his mighty weapon he cut off Rahoo's head, but as he had taken the water of life, neither the head nor the trunk could perish, so they were placed 'in the heavens as the ascending and descending nodes.'

As the sun and moon exposed Rahoo, it is said that ever since the churning of the sea of milk he has maintained the direst enmity towards them; and out of revenge, this said Rahoo swallows the sun and moon and vomits them up again. And this idea, monstrous as it may appear, is entertained by millions in Hindostan to this hour.

An eclipse is always looked forward to with fear and dread, and numerous are the offerings presented to brahmins and holy men, that they may entreat the gods to preserve to them the orb of day and lamp of night.

There are some of our countrymen who think that the people around us are not such fools as to believe a legend like this; forgetting that the Hindoos, however wild the absurdity, greedily receive and believe what is written in the Shastres. It is, however, somewhat singular that the Chinese and Greenlanders, think that the sun and moon are devoured at the time of an eclipse.

I have been gratified, since my return to India, to see an increased desire amongst the more educated natives for works on geography, and as their knowledge of the world increases, they will see the absurdity of the systems propounded by the sages of Hindooism."

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## BAPTIST.

### DOMESTIC.

**Bristol Baptist Itinerant Society.**—We have been much gratified with a sight of the *Thirty-fifth* Report of this Society, which is supported by the baptist churches in Bristol. The reports from the twelve stations are very pleasing; a baptismal service at one of them will be found among our baptisms this month. The committee appear to be animated by a zealous spirit. They say:—"Your Agents have during the past year been labouring to train and educate about a thousand souls, in the neighbouring villages, *for* Christ and heaven! and though their efforts have been but very feeble, their object has been truly great because truly good. They lament that they have had no more success, both on their own account as on behalf of those committed to their charge. Your Agents humble themselves before God that through their not having prosecuted their labours more in Christ's spirit, with Christ's burning love and zeal, their success has not been what they ardently desired it might have been. They thank God, however, for any measure of prosperity vouchsafed to them, and offer their grateful praises to Him, for being permitted to engage in this department of service to God and Man; and prayerfully consecrate themselves afresh to their glorious enterprise." The Agents work daily with their own hands for their own bread, and the Committee desire to impress on the "minds of the christian public, that though humble men, they are doing a God-like work; and deserve the affectionate sympathy, the prayerful and liberal support of all who are loyal to Christ, and true to the interests of man. They would seek to awaken in the hearts of such, the thrilling inquiry, 'how far such loyalty is in keeping with their standing aloof from this christian mission, contenting themselves with inglorious ease, in the church of Him who was the greatest worker for man the world ever saw! The Committee, in conclusion, would give to their valued agents as their motto for the ensuing year, the memorable words of the heroic Carey, 'Attempt great things for God; expect great things;'—and in doing so in the spirit of their Great Master, your Committee augur for them a coming year of unprecedented prosperity."

**Sheffield,** *Cemetery Road.*—On Tuesday evening, Feb. 21, a social tea was held, after which a presentation was made to the pastor, Mr. H. Ashbery, consisting of the following works, in value about £27.:—Baxter's Works, 2 vols.; Bunyan's Works, 3 vols.; Olshausen's Commentaries, 9 vols.; Hengstenberg's Commentary on the Psalms, 3 vols.; Bickersteth's Works, 5 vols.; Macaulay's History of England, 7 vols.; Brown on our Saviour's Discourses, 2 vols.; Cecil's Works, 2 vols.; Leighton's Works, 2 vols.; South's Sermons, 2 vols.; Milton's Prose Works, 5 vols., and other works. The presentation was made by Mr. H. Hiller. Addresses were delivered by Mr. A. and several members of the church. The congregation in this new chapel has increased in a most gratifying manner.

**Devonport,** *Hope Chapel.*—After sermons on Lord's day, March 11, by Mr. Manning of Frome, a tea meeting of 600 was held next evening in the Hall of the Mechanic's Institute; after which a public meeting was held, when the Treasurer had the pleasure of announcing the pleasing fact that the whole of the expenses of the new Chapel—£4,700—were now secured at this, the fifth anniversary. Mr. Horton, the esteemed pastor of the church, who has now laboured in that town nearly forty years, was then presented with a purse of £100 as a memorial of congratulation and esteem.

**The Baptist Union and Church Rates.**—*Resolution by the Committee of the Baptist Union.*—"Resolved,—That under the existing circumstances of the church-rate contest, it is, in the judgment of this committee, of great importance that the sense of the opponents of this obnoxious impost should be fully expressed by petitions to both Houses of Parliament; and that this committee, therefore, earnestly recommends the immediate adoption by the baptist churches throughout the country of petitions for the entire abolition of this wrong-principled and injurious tax."

**Baptism of an Independent Minister.**—The Rev. A. C. Gray, was baptized at Coventry, on Wednesday, Feb. 22, by the Rev. R. P. Macmaster. A very large audience listened with great interest to the rev. gentleman's statement of reasons, and witnessed the administering of the solemn ordinance.

**Alcester.**—The new and, as the visitors described it, "beautiful" chapel lately erected in this town was opened, with sermons by Messrs. Lord and Vince of Birmingham, and Sturmer of Worcester, on Wednesday the 7th and Lord's-day the 12th of March. The friends have contributed liberally, and the collections amounted to £62.

**Derby,** *Sacheverel Street.*—The General Baptist church meeting here, at present under the pastorate of Mr. Jones, late of Derby Road, Nottingham, are about to erect a more capacious and handsome structure. We hear that a more eligible site has been secured, and about £2,000 subscribed.

**Luton,** *Union Chapel.*—At the annual tea meeting on Tuesday the 21st of Feb., about 700 sat down, when addresses were delivered by the pastor, Mr. P. H. Cornford, and other ministers and friends. The financial results of the year were reported as satisfactory.

**Weymouth.**—At an expense of about £800. more convenient school rooms have been provided, and a new stone front given to the chapel. At a tea meeting, Feb. 7, it was announced that the debt was discharged.

**Northampton,** *College Street.*—In the absence of the pastor, Mr. Brown, as a deputation to the West Indies, the church and congregation are raising £2,000 towards the erection of a new edifice.

**Isle Abbots,** *near Taunton.*—At the tenth anniversary of Mr. Chappell's ministry, March 8th, the friends met for tea, and then presented Mr. C. with a handsome easy chair, in token of their esteem of his useful services.

**Birmingham.**—It is now arranged that a portion of the friends will remain at the Circus Chapel, and the rest will proceed to occupy the new chapel in Bristol Road, when ready.

**Folkestone,** *Salem Chapel.*—The debt of £1000. left on the chapel, opened in Dec., 1845, has now been entirely removed. A meeting was held to celebrate the event on Feb. 8.

**Truro.**—The friends here are now making a vigorous effort to clear off a remaining debt of £400 on their place of worship.

**Huntingdon.**—Mr. C. Clarke, B.A., the pastor of the church here, has been lately presented by his friends with a handsome Timepiece as a token of their esteem.

**Recent Recognitions and Ordinations.**—Mr. John Horne, Feb. 21, as copastor with Mr. Burchell, at West Street chapel, Rochdale. Mr. H. was presented with a handsome testimonial by the working classes for his sabbath afternoon lectures.—Mr. J. G. Owen, late of Pandy Capel, March 8, at Rhyl. The services were conducted in the Welsh language.

**Removals.**—Mr. P. G. Scorey of Kingstanley, to Wokingham.—Mr. H. H. Bourn of Wednesbury, to Buckingham.—Mr. J. Penny of Coleford, to Buckingham chapel, Clifton, near Bristol.—Mr. E. Davis of Martham, Norfolk, to Longhope, Gloucestershire.—Mr. J. Salisbury of Barrowden, Rutland, to Hugglescote, Leicestershire.—Mr. C. W. Vernon of Broughton, Hants., to South Molton, Devon.—Mr. J. Bailey, of Brierley Hill, near Dudley, to Canton, Cardiff.—Mr. J. Price of Warminster, to Amersham.

## RELIGIOUS.

**Denmark, Sweden, and Norway.**—These countries are still enjoying revival influence, and the persecuting spirit in Sweden is losing ground. "Concessions," say even the bitterest defenders of High Lutheranism, "must be made to the dissentients;" and the ministers of the state church have been roused to activity by the success of the dissenters. In Denmark, while there has been no revival analogous to that in Ireland, there has been a powerful and interesting work going on in the bosom of the state church. Little groups, stigmatized in many instances as "believers," or "saints," have met together to pray for the descent of the Holy Spirit upon the national church, and have sought to rouse the pastors to greater activity, and bring more to hear the preaching of the gospel. The effect of these private meetings has been very salutary. But there still remains much to be done. Copenhagen, with its 150,000 inhabitants, has but 20,000 nominal communicants, and but 6000 persons regularly attend divine worship. Mormonism has died out in Denmark, though it still prevails to some extent in Norway. In Finland, there are some indications of a revival.

**Monument to Bunyan.**—A meeting was lately held in London, the Earl of Shaftesbury presiding, to promote this object, attended by many gentlemen of influence in the established church and dissenting congregations, and it was resolved:—"That in the opinion of this meeting the absence of any public record for a period of nearly two hundred years to the memory of so distinguished a man as John Bunyan is a matter deeply to be regretted, and that his eminent services in the cause of religion, and his untiring zeal for the welfare of his fellowmen, demand the lasting gratitude of christendom. It is, therefore, considered by this meeting to be very desirable, that a statue to his memory be erected by public subscription in one of the leading and most public thoroughfares in the metropolis."

**Barker** *versus* **Cooper.**—A public correspondence has, within the past few weeks, appeared in the papers between Joseph Barker, the—we know not what to call him! and Thomas Cooper, respecting a public discussion on the authenticity of the Holy Scriptures, but the parties do not appear likely to come to terms; indeed, we almost hope they will not, as we doubt whether any good would come of it. We had rather Mr. C. spent his time and strength in direct efforts for bringing souls to Christ.

**Conscience Money.**—It is reported from Bombay of a contribution of 5000 rupees, to be distributed amongst four missionary societies labouring in China, from a late inspector of opium in the Malwa district, being part of the proceeds of his former employment, which he had resigned in consequence of conscientious objections at having been connected with supplying the Chinese with so pernicious a drug.

## GENERAL.

**The Loss by Thieves** is estimated at £16,000,000. a year, £50,000,000, a year by insolvents; to which add £6,000,000 consumed by paupers; making a total of £72,000,000 of treasure yearly taken from the honey of the hive, and devoured by wicked and lazy drones. The time is yet far distant, when the honest enduring worker, he who creates all this wealth, commonly on wages ranging from 10s. to 20s. a week, will be able to keep his little earnings from being so heavily fleeced by marauders.

**The Barony of Brougham.**—The Queen has been pleased to extend the title of Lord Brougham and Vaux, hitherto limited to the present peer, to his surviving brother, Mr. William Brougham (formerly M.P. for Southwark and master in Chancery,) and to his male heirs. This is a most gracious act of the Sovereign, and will be appreciated by the public as a just tribute to the genius and public services of the veteran Henry Brougham.

**Gas-lights in Railway Trains.**—The East Lancashire Railway Company have introduced gas into their first-class carriages. The meter from which the gas is supplied is contained in the guard's van. It is conveyed to the roofs of the carriages and through the usual lamp holes. The smallest print can be read by the light.

**Game Laws.**—A parliamentary paper, gives a return of the persons committed for offences against the game-laws, to each prison in the United Kingdom, during the year ended 30th June last. The total committals were 2,341 in England and Wales, 255 in Scotland, and 32 in Ireland.

**Postages.**—In 1858, 71,000,000 newspapers were delivered in the United Kingdom, and 7,250,000 book packets passed through the post. The average weight of book packets was 5¼oz. each, and of newspapers 2¼oz. each. The average postage on book packets was 2¼d. each. When the newspaper stamp is abolished, all newspapers will pass through the post as book packets.

**During a Severe Gale of Wind,** the Wesleyan Day-schools, Brinnington, Stockport, were partially blown down whilst 420 children were pursuing their studies inside. A *debris* of stones, bricks, and wood fell on all sides, and a number of the children were knocked down whilst taking flight. A little boy was killed on the spot, and several others were severely wounded.

**Damages Extraordinary.**—A woman in the United States having been injured and made a cripple by a drunken husband, entered an action against the vendor of the liquor for 20,000 dollars damages, and obtained 5000.

**Disasters at Sea** have already this year been unusually numerous and destructive. In the month of January there were 229 wrecks, and in February 154, making a total during the present year of 383.

**The Parliament Houses.**—£2,198,099, is the whole sum of money expended in the building, furnishing, lighting, and ventilating of the new Palace at Westminster up to the 31st Dec., 1859.

**Dr. Livingstone.**—Intelligence of so recent a date as Dec. 12th, has been received from Dr. Livingstone's expedition. The party were then at Kougone, all well.

**Sir Rowland Hill.**—An official honour has been conferred on Mr. Rowland Hill, of the Post-office, by making him a K.C.B. of the civil division.

**A New Idea on Taxation.**—It has been suggested as one means of reducing the most burdensome taxes, that 5s. should be paid for every name given to a child beyond one.

## REVIEW OF THE PAST MONTH.

*Monday, March 26.*

**At Home.**—The Queen has returned from her marine residence at Osborne, Isle of Wight, to Buckingham Palace. In reply to the request of the Canadians that Her Majesty would visit them in June to open the magnificent new bridge over the river St. Lawrence at Montreal, the Queen expresses her regret that she is unable to comply, but engages to send, as her representative, the Prince of Wales.—The House of Commons has been very busy discussing the details of the new budget, which, with some modifications, is very likely to be carried. Lord John Russell introduced his new

Reform Bill on March 1, the anniversary of the introduction of his first great reform measure, twenty-nine years ago. We presume that our readers are acquainted with its proposals, which are so moderate that opposition to the measure appears to be disarmed.

ABROAD.—The most important event, and it *is* an important event, is the declaration of the Italian States, after a poll of all the inhabitants of full age, in favour of annexation to Sardinia as one Italian kingdom; and that, upon the return being made to the King of Sardinia, he accepted them as his subjects, and proceeded at once to occupy their territories. This bold and decided step has excited the admiration of Europe, with the exception of Austria, who is too much occupied with the Hungarians and Venetians to interfere; and the Emperor of France, who, though a cunning political chess-player, has been checkmated in his own game this time by the patriots of Italy; and the poor pope and his cardinals, who are just now the most pitiable objects in this remarkable drama. His *Un-*"Holiness" threatens to excommunicate the King of Sardinia; we wish he would, and Napoleon too! But the Emperor of France, for his loss in the Italian game, has claimed and seized upon Savoy and Nice, not however without protests against the aggression.—Mr. Wilson appears to be working out his financial reforms in India successfully. The electric telegraph to India has been so far laid that messages have been received in six days; ere long we may expect them in two days.—A new attempt is about to be made to lay down the Atlantic Telegraph.—After a long struggle, Mr. Pennington has been elected Speaker of the United States House of Representatives. This is *regarded* as an anti-slavery triumph. But we shall see.

# Marriages.

Jan. 18, at the Circular Road baptist chapel, Calcutta, by the Rev. A. Leslie, Mr. Randle E. Green, fourth son of the Rev. S. Green, baptist minister, of London, to Emily, second daughter of Thomas Collier, Esq., late of Hastings.

Feb. 13, at the baptist chapel, George-street, Hull, by Mr. O'Dell, Mr. Thomas W. Hannath, to Jane Elizabeth, third daughter of the late Mr. George Shaw.

Feb. 18, at the baptist chapel, Hill Cliff, Cheshire, by Mr. Kenworthy, Mr. A. H. Becket, of Runcorn, to Mary, daughter of Mr. Thomas Goodier, Appleton.

Feb. 22, at Park chapel, Regent's Park, by Mr. C. H. Spurgeon, Mr. E. Bailey, baptist minister, to Miss E. Mortlock, eldest daughter of John Mortlock, Esq., both of Melbourn, Cambs.

Feb. 23, at the baptist chapel, Mirfield, by Mr. Albrecht, John, son of the late John Smith, Esq., Huddersfield, to Louisa, second daughter of Henry Walker, Esq., Sansfield House, Mirfield.

Feb. 23, at the baptist chapel, Burton-on-Trent, by Mr. Kenney, Mr. John Richardson, Thornhill Farm, Derby, to Alice, daughter of Mr. Tomlinson, farmer, of Branstone.

March 5, at the baptist chapel, Lutterworth, by Mr. De Fraine, Mr. F. Bloughton, Gilmorton, to Miss M. Weston, Shearsby.

March 6, at Ewen chapel, Madeley, Salop, by Dr. Thomas of Pontypool, Mr. Evan Jenkins, baptist minister, to Jane Annie, daughter of Mr. Francis Marrion, Dinnington Wood.

March 8, at the baptist chapel, Honiton, by Mr. Foote, Mr. William Wood to Miss Elizabeth Harris.

March 8, at the baptist chapel, Hill Cliff, near Warrington, by Mr. Kenworthy, minister, Thomas, son of Mr. Peter Hankey, Appleton, to Ann, daughter of Mr. William Norcott.

March 9, at the baptist chapel, Rugby, by Mr. Angus, Mr. M. Russell, to Miss E. J. Ensor.

March 14, at the baptist chapel, Newbury, by Mr. Drew, Mr. Alfred Barling, of Farnham, Surrey, to Miss Clement, of Ashmansworth, Hants.—Also Mr. Charles Richard Clement, of Wantage, Berks, to Miss Dore of London.

March 15, at Hitchin, by Mr. Short, Mr. Arthur Broad, formerly of Australia, and second son of the late Mr. John Broad, baptist minister, Hitchin, to Sarah Ann, eldest daughter of Edward West, Esq.

March 15, at the baptist chapel, Branch Road, Blackburn, by Mr. G. Fifield, the Rev. William Walker, of Redruth, Cornwall, to Miss Maria Martha Broadbent, of Blackburn.

March 18, at the baptist chapel, Brixham, Devon, by Mr. Saunders, Mr. George Bartlett, to Miss Mary Ann Tully.

March 18, at the baptist chapel, Hinckley, by Mr. Parkinson, Mr. E. Hampson, to Miss S. J. Chowler.

Recently, at Stepney baptist chapel, Lynn, by Mr. Wigner, by license, Mr. Matthew Bloomfield, to Miss Elizabeth Cook.